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Advocate

(70)

Sex & the Youth of 20.

By

PROF: K. DEYER.

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and

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Magazine,*

"RADIANT HEALTH"



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PREFACE.

Perhaps one of the hardest lessons this generation has had to learn is that sex is a natural thing.

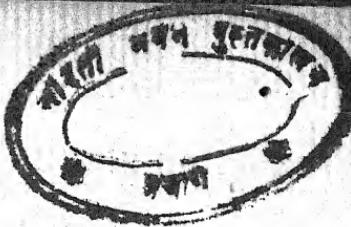
A wave of revolt has been sweeping over the whole world. We have had poets like Walt Whitman who have celebrated sex as a clean, strong thing; writers like Havelock Ellis have gathered together a mine of information on the subject; and finally, the great psychologists like Freud, have made a scientific study of sex and given us a flood of new light on its mysteries.

Inspite of this new knowledge, however, most people are apparently still in ignorance. The subject is hedged around with fears and taboos. Shame attaches to many phases of it. There are men and women of strong desires who think they are living in sin; and, on the other hand, those without desire who think they are unnatural. It is time for this dark cloud to roll away; and this book is simply one

more attempt to place the matter not only in the light of science, but also in the light of common sense.

I have further tried to describe herein various marriage rites as prevalent in different countries of the world. And I feel sure that the reader will find so many things in this book quite new to himself, and many more, both instructive and interesting.

K. DEYER.



CHAPTER I. SEX KNOWLEDGE.

It is possibly, even probably, true that the soundest and healthiest individuals show no definite signs of nervous and psychic sexuality in childhood, such manifestations are still sufficiently frequent to make it impossible to say that sexual hygiene may be completely ignored until puberty is approaching.

Early sexual impulses are generally vague, occasional, and more or less innocent. A case of rare and pronounced character, in which a child, a boy, from the age of two had been sexually attracted to girls and women, and directed all his thoughts and actions to sexual attempts on them, has been described by *Herbert Rich*, of Detroit.

In all children the activity of intelligence begins to work at a very early age, and that

this activity tends to manifest itself in an inquisitive desire to know many elementary facts of life which are really dependent on sex. The primary and most universal of these desires is the desire to know where children come from.

Stanley Hall[†] has collected some of the beliefs of young children as to the origin of babies. "God makes babies in heaven, though the Holy Mother and even Santa Claus make some. He lets them down and drops them, and the women or doctors catch them".

In England and America the inquisitive child is often told that the baby was found in this garden, under a gooseberry bush or elsewhere; or more commonly it is said, with what is doubtless felt to be a nearer approach to the truth, that the doctor brought it.

In Germany the common story told to children is that the stork brings the baby.

In North Iceland it is said that God

[†]Contents of children's Minds on Entering School.

made the baby and the mother bore it, and on that account is now ill.

Even when children learn that babies come out of the mother's body this knowledge often remains very vague and inaccurate. It very commonly happens, for instance, in all civilized countries that the navel is regarded as the baby's point of exit from the body.

The great part is played by servant-girls of the lower class in the sexual initiation of the children of the middle class.

It is difficult nowadays to find any serious arguments against the desirability of early sexual enlightenment, and it is almost with amusement that we read how the novelist *Alphonse Daudet*, when asked his opinion of such enlightenment, protested—in a spirit certainly common among the men of his time—that it was unnecessary, because boys could learn everything from the streets and the newspapers.

While, however, it is now widely recognized that children are entitled to sexual enlightenment, it cannot be said that this

belief is widley put into practice. Many persons, who are fully persuaded that children should sooner or later be enlightened concerning the sexual sources of life, are somewhat nervously anxious as to the precise age at which this enlightenment should begin. Their latent feeling seems to be that sex is an evil, and enlightenment concerning sex also an evil, however necessary, and that the chief point is to ascertain the latest moment to which we can safely postpone this necessary evil. Such an attitude is, however, altogether wrong-headed. The child's desire for knowledge concerning the origin of himself is a perfectly natural, honest, and harmless desire, so long as it is not perverted. A child of four may ask questions on this matter, simply and spontaneously. As soon as the questions are put, certainly as soon as they become at all insistent, they should be answered, in the same simple and spontaneous spirit, truthfully, though according to the measure of the child's intelligence and his capacity and desire for knowledge. This period should not, and, if these indications are followed, naturally would not, in any case be delayed beyond the sixth year. After that age even the most carefully guarded

child is liable to get this knowledge from outside.

Among the best authorities, both men and women, in all the countries where this matter is attracting attention, there seems now to be unanimity of opinion in favour of the elementary facts of the baby's relationship to its mother being explained to the child by the mother as soon as the child begins to ask questions.

The questions as to the precise names to be given to the more private bodily parts and functions is sometimes a little difficult to solve. Every mother will naturally follow her own instincts, and probably her own traditions, in this matter.

A medical man writes that he always taught his son that the vulgar sex names are really beautiful words of ancient origin, and that when we understand them aright we cannot possibly see in them any motive for low jesting. They are simple, serious and solemn words, giving the most central facts of life, and only to ignorant can they cause obscene mirth.

The number of little books and pamph-

lets dealing with the question of the sexual enlightenment of the young—whether intended to be read by the young or offering guidance to mothers and teachers in the task of imparting knowledge—has become very large indeed during recent years has been of late an enormous production of such literatare. It becomes of course a very difficult task for the readers to make a good selection out of so many books^f in the market.

At puberty there arises a new and powerful reason why boys should receive definite instruction in matters of sex. Before that age it is possible for the foolish parent to imagine that a child may be preserved in ignorant innocence. At puberty that belief is obviously no longer possible. The approach of puberty with the development of the sexual organs, the appearance of hair in unfamiliar places, the general related organic changes, the spontaneous and perhaps alarming occurrence in boys of seminal emissions, the unaccustomed and sometimes acute recognition of sexual desire accompanied by new sensations in the sexual organs

^f Just for their guidance I may recommend the study of "The Necessity of Sex Education" costing Rs. 2/- available from the publishers of this book.

and leading perhaps to masturbation; all these arouse, as we cannot fail to realise, a new anxiety in the boy's mind.

A doctor of philosophy, prominent in his profession, wrote to *Stanley Hall*[†] "My entire youth, from six to eighteen, was made miserable from lack of knowledge that any one who knew anything of the nature of puberty might have given; this long sense of defect, dread of operation, shame and worry, has left an indelible mark." There are certainly many men who could say the same.

Lancaster speaks strongly regarding the evils of ignorance of sexual hygiene, and the terrible fact that millions of youths are always in the hands of quacks who dupe them into the belief that they are on the road to an awful destiny merely because they have occasional emissions during sleep.

Masturbation, and the fear that by an occasional and perhaps out-grown practice of masturbation they have sometimes done themselves irreparable injury, is a common source of anxiety to boys. It has long been a question whether a boy should be warned

[†]Adolescence, vol i. p. 452.

against masturbation. At a meeting of the Section of Psychology of the British Medical Association some years ago, four speakers, including the President (*Dr. Blandford*), were decidedly in favour of parents warning their children against masturbation.

Before the age of puberty it would seem that the sexual initiation of the child—apart from such scientific information as would form part of school courses in botany and zoology—should be the exclusive privilege of the mother. At puberty more authoritative and precise advice is desirable than the mother may be able or willing to give. It is at this age that she should put into her son's hands really good books^t, expounding the physical and moral aspects of the sexual life and the principles of sexual hygiene. The boy is already, we may take it, acquainted with the facts of motherhood, and the origin of babies, as well as, more or less precisely, with the father's part in their procreation. Whatever books are now placed in his hand should at least deal summarily, but definitely, with the sexual relationship, and should also comment, warningly but in

^t List appended in the end of this book.

no alarmist spirit, with the chief auto-erotic phenomena, and by no means exclusively with masturbation. Nothing but good can come of the use of such books, if they have been wisely selected; they will supplant what the mother has already done, what the teacher may still be doing, and what later may be done by private interview with a doctor.

CHAPTER II.

MONTHLY SEXUAL CYCLE IN MEN.

For some centuries, at least, inquisitive observers here and there have thought they found reason to believe that men, as well as women, present various signs of a menstrual physiological cycle. It would be possible to collect a number of opinions in favour of such a monthly physiological periodicity in men. As to the existence of a monthly cycle in the sexual instincts of men, I am not aware that any attempt has been made to bring forward definite evidence. A certain interest and novelty attaches, therefore, to the evidence I am able to produce, although that evidence will not suffice to settle the question finally.

The great Italian physician, *Sanctorius*, was the first so far as I am aware, to suggest a monthly cycle of the organism in men. He had carefully studied the weight of the body with reference to the amount of excretions, and believed that a monthly increase in weight to the amount of one or two pounds occurred

in men, followed by a critical discharge of urine, this crisis being preceded by feelings of heaviness and lassitude.

Gall, another great initiator of modern views, likewise asserted a monthly cycle in men. He insisted that there is a monthly critical period, more marked in nervous people than in others, and that at this time the complexion becomes dull, the breath stronger, digestion more laborious, while there is sometimes disturbance of the urine.

More recently *Stephenson*, who established the cyclical wave-theory of menstruation, argued that it exists in men also, and is really "a general law of vital energy."

Keil, an English follower of *Sanctorius*, published a series of daily (morning and evening) body-weights for the year without referring to the question of a monthly cycle. A period of maximum weight is shown usually, by *Keil's* figures, to occur about once a month, but it is generally irregular, and cannot usually be shown to occur at definite intervals. Monthly discharges of blood from the sexual organs and other parts of the body in men have been recorded in ancient and modern times,

and were treated of by the older medical writers as an affliction peculiar to men with a feminine system.

Albrecht, a somewhat erratic zoologist, put forth the view of a few years ago that there are menstrual periods in men, giving the following reasons: (1) males are rudimentary females, (2) in all males of mammals, a rudimentary masculine uterus (*Muller's ducts*) still persists, (3) totally hypospadiac male individuals menstruate; and believed that he had shown that in man there is a rudimentary menstruation consisting in an almost monthly periodic appearance, lasting for three or four days, of white corpuscles in the urine.

Dr. Campbell Clark, some years since, made observations on asylum attendants in regard to the temperature, during five weeks, which tended to show that the normal male temperature varies considerably within certain limits, and that "so far as I have been able to observe, there is one marked prolonged rise every month or five weeks, averaging three days, occasional lesser rises appearing irregularly and of shorter duration. These observations are only made in three cases, and I have no proof that they

refer to the sexual appetite."

Hammond † says: "I have certainly noted in some of my friends, the tendency to some monthly periodic abnormal manifestations. This may be in the form of a headache, or a nasal haemorrhage, or diarrhoea, or abundant discharge of uric acid, or some other unusual occurrence.

Dr. Harry Campbell ‡ deals fully with monthly rhythm and devotes a short chapter to the question, "Is the Menstrual Rhythm peculiar to the Female Sex?" He brings forward a few pathological cases indicating such a rhythm. He believes that we may accept a monthly cycle in men. "We may" he concludes, "regard the human being—both male and female—as the subject of a monthly pulsation which begins with the beginning of life, and continues till death.

It is somewhat remarkable that so far as I have observed, none of these authors refer to the possibility of any heightening of the sexual appetite at the monthly crisis

† Treatise on Insanity, p. 114.

‡ In his book on Differences in the Nervous Organization of Men and Women

which they believe to exist in men. Of recent years, however, many writers, have stated their conviction that sexual desire in men tends to be heightened at approximately monthly intervals, though they have not alway been able to give definite evidence in support of their statement.

Clouston, for instance, has frequently asserted this monthly periodic sexual heightening in men. In an article on "Alternation, Periodicity, and Relapse in Mental Diseases" he records the case of "an insane gentleman, aged 49, who for the past twenty-six years, has been subject to the most regularly occurring brain-exaltation every four weeks, almost to a day. And he says that, if in that condition, he has full and free seminal emissions during sleep, the excitement passes off; if not, it goes on. A full dose of bromide or iodide of potassium often, but not always, has the effect of stopping the excitement, and a very long walk sometimes does the same. When the excitement gets to a height, it is always followed by about a week of stupid depression." In the same article *Clouston* remarks: "Many of the cases in both sexes follow the seasonal periodicity which

perhaps in man is merely a reversion to the seasonal generative activities of the majority of the lower animals." He found that among 338 cases of insanity, chiefly mania and melancholia, 46 per cent. of females and 40 per cent. of males showed periodicity—diurnal, monthly, seasonal, or annual, and more marked in women than in men, and in mania than in melancholia,—and adds: "I found that the younger the patient, the greater is the tendency to periodic remission and relapse."

Krafft-Ebing records the case of neurasthenic Russian, aged 24, who experienced sexual desires of urologinic character, with fair regularity, every four weeks and *Nacke* mentions the case of a man who had nocturnal emissions at intervals of four weeks, while *Moll* recorded the case of a man, otherwise normal, who had attacks of homosexual feeling every four weeks, and *Rohleider* gives the case of an unmarried slightly neuropathic physician who for several days every three to five weeks has attacks of almost satyriacal sexual excitement.

Fere, whose attention was called to this point, from time to time noted the existence of sexual periodicity. He says that in a case, of a man of sound heredity and good health till middle-life, periodic sexual manifestations began from puberty, with localized genital congestion, erotic ideas, and copious urination, lasting for two or three days. In another case of sexual neurasthenia, *Fere* found that from puberty, onwards to middle life, there appeared, every twenty-five to twenty-eight days, tenderness and swelling below the nipple, accompanied by slight sexual excitation and erotic dreams, lasting for one or two days.

In the eighteenth century *Erasmus Darwin* wrote a remarkable and interesting chapter on "The Periods of Disease," dealing with solar and lunar influence on biological processes. Since then, many writers have brought forward evidence, especially in the domain of nervous and mental disease, which seems to justify a belief that, under pathological conditions, a tendency to a male menstrual rhythm may be clearly laid bare.

Periodicity has been noted in various disorders of nervous character. Periodic insanity has long been known and

studied; it is much commoner in women than in men. Periodicity has been observed in stammering (a six-weekly period in one case).

In the *American Journal of Psychology* for 1888, Mr. Julius Nelson, afterward Professor of Biology at the Rutgers College of Agriculture, New Brunswick, published a study of dreams in which he recorded the results of detailed observations of his dreams, and also of seminal emissions during sleep (by him termed "gonekbole" or "ecbole"), during a period of something over two years. Mr. Nelson found that both dreams and ecbole fell into a physiological cycle of 28 days.

Nelson finds 28-day cycle satisfactory. Perry-Coste, accepts a strictly lunar cycle of $29\frac{1}{2}$ days. Fliess has argued that in both women and men, many physiological facts fall into a cycle of 23 days, which he calls male, 28-day cycle being female. Although Fliess brings forward a number of minutely-observed cases, I cannot say that I am yet convinced of the reality of this 23-day cycle.

It does not appear to me, however,

even yet, that a final answer to the question whether a menstrual sexual rhythm occurs in men can be decisively given in the affirmative. That such a cycle will be proved in many cases seems to me highly probable, but before this can be decisively affirmed it is necessary that a much larger number of persons should be induced to carry out on themselves the simple, but protracted, series of observations that are required.

CHAPTER III.

YEARLY SEXUAL RHYTHM.

THAT there are annual seasonal changes in the human organism, especially connected with sexual function, is a statement that has been made by physiologists and others from time to time, and the statement has even reached the poets, who have frequently declared that spring is the season of love.

Laycock, an acute pioneer in the investigation of the working of the human organism, says that the system undergoes changes about the vernal and autumnal equinoxes, and that these are largely sexual.

Edward Smith, also a notable pioneer in this field of human periodicity, says that season is a more powerful influence on the system than temperature or atmospheric pressure; "in the early and middle parts of spring every function of the body is in its highest degree of efficiency," while autumn is "essentially a period of change

from the minimum toward the maximum of vital conditions." He found that in April and May most carbonic acid is evolved, there being then a progressive diminution to September, and then a progressive increase; the respiratory rate also fell from a maximum in April to a minimum maintained at exactly the same level throughout August, September, October, and November; spring was found to be the season of maximum, autumn of minimum, muscular power.

A famous writer studying the sexual customs of various human races, concluded that in primitive times, only at two special seasons—at spring and in harvest-time—did pairing take place; and that, when pairing ceased to be strictly confined to these periods, its symbolical representation was still so confined, even among the civilized nations of Europe. He further argued that the physiological impulse was only felt at these periods.

Westermarck, in a chapter of his *History of Human Marriage*, dealing with the question of "A Human Pairing Season in Primitive

Times" brings forward evidence showing that spring, or, rather, early summer, is the time for increase of the sexual instinct, and argues that this is a survival of an ancient pairing season.

Wiltshire ("Lectures on the Comparative Physiology of Menstruation," *British Medical Journal*, and Westermarck (*History of Human Marriage*. Chapter II) enumerate the pairing season of a number of different animals.

With regard to the breeding season of monkeys, little seems to be positively known. Heape made special inquiries with reference to the two species whose sexual life he investigated. He was informed that some monkeys breed twice a year, in April and in October. He accepts Atcheson's statement that the monkeys in Simla, copulate in October, and add that in the very different climate of the plains they appear to copulate in May. He concludes that the breeding season varies greatly in dependence on climate, but believes that the breeding season is always preserved, and that it affects the sexual aptitude of the male. He could not make his monkeys copulate during February or March, but is

unable to say whether or not sexual intercourse is generally admitted outside the breeding season. He quotes the observation of *Breschet* that monkeys copulate during pregnancy.

Dr. Cook found among the Eskimo that during the long winter nights the secretions are diminished, muscular power is weak, and the passions are depressed. Soon after the sun appears a kind of rut affects the young population. They tremble with the intensity of sexual passion, and for several weeks much of the time is taken up with courtship and love. Hence, the majority of the children are born nine months later, when the four months of perpetual night are beginning. A marked seasonal periodicity of this kind is not confined to the Arctic regions. We may also find it in the tropics. In Cambodia, *Mondiere* has found that twice a year, in April and September, men seem to experience a "veritable rut," and will sometimes even kill women who resist them.

In *Australia*, according to *Muller* as quoted by *Ploss and Bartels* marriage and conception take place during the warm season, when there is greatest abundance

of food, and to some extent is even confined to that period. *Oldfield* and others state that the Australian erotic festivals take place only in spring.

The Hos (a Kolarian tribe), of Bengal, are a purely agricultural people, and the chief festival of the year with them is the *magh parah*. It is held in the month of January, "when the granaries are full of grain, and the people, to use their own expression, full of devilry." It is the festival of the harvest home, the termination of the year's toil, and is always held at full moon. In this festival all rules of duty and decorum are forgotten, and the utmost liberty is allowed to women and girls. The people believe that at this time both men and women become overcharged with vitality, and that a safety valve is absolutely necessary. Their nature appears to undergo a temporary change. Sons and daughters revile their parents in gross language, and parents their children; men and women become almost like animals in the indulgence of their amorous propensities.

Frazer fully describes and discusses

the dances, bonfires and festivals of spring and summer, of Halloween, and Christmas. He also explains the sexual character of these festivals. "There are clear indications," he observes, "that even human fecundity is supposed to be promoted by the genial heat of the fires. It is an Irish belief that a girl who jumps thrice over the midsummer bonfire will soon marry and become the mother of many children; and in various parts of France they think that if a girl dances round nine fires she will be sure to marry within a year."

Among the early Arabians the great *ragab* feast, identified by *Ewald* and *Robertson Smith* with the Jewish *paschal* feast, fell in the spring or early summer, when the camels and others domestic animals brought forth their young and the shepherds offered their sacrifices.

Some years ago, *Prof. J. B. Haycraft* argued, on the basis of data furnished by Scotland, that the conception rate corresponds to the temperature curve.[†] "Temperature," he concluded, "is the main factor regulating the variations in the number of conceptions which occur during the year.

[†]*Haycraft*, "Physiological Results of Temperature Variation.

In Canada the maximum and minimum of conceptions alike fall later than in Europe; the months of maximum conception are June, July and August; of minimum conception, January, February, and March. June is the favourite month for marriage.

There are many facts to show that early spring and, to a certain extent, autumn are periods of visible excitement, mainly sexual in character. Among the Eskimo menstruation and sexual desire occur chiefly in spring, but cases are known of healthy women in temperate climes who only menstruate twice a year, and in such cases the menstrual epochs appear to be usually in spring and autumn. Such, at all events, was the case in a girl of 20, whose history has been recorded by *Dr. Mary Wenck*, of Philadelphia. She menstruated first when 15 years old. Six months later the flow again appeared for the second time, and lasted three weeks, without cessation. Since then, for five years, she menstruated during March and September only, each time for three weeks, the flow being profuse, but not exhaustingly so, without pain or systemic disturbance. Examination revealed perfectly normal uterus

and ovarian organs. Treatment, accompanied by sitz-baths during the time of month the flow should appear, accomplished nothing. The semi-annual flow continued and the girl seemed in excellent health.

It is a remarkable fact that, as noted by *Dr. Hamilton Wey* at Elmira, sexual outbursts among prisoners appear to occur at about March and October. "Beginning with the middle of February," writes *Dr. Wey* "and continuing for about two months, is a season of ascending sexual wave; also the latter half of September and month of October.

CHAPTER IV

SELF ABUSE AND EMISSIONS

The study of self-abuse far from being an unimportant or merely curious study. Yet psychologists, medical and non-medical, almost without exception, treat its manifestations in a dogmatic and off-hand manner which is far from scientific. It is not surprising, therefore, that the most widely divergent opinions are expressed. Nor is it surprising that ignorant notions among the general population should lead to results that would be ludicrous. To mention one instance known to me: a married man who is an enthusiast for sexual chastity, discovered, through reading some pamphlet against solitary vice, that he had himself been practicing masturbation for years without knowing it. The profound anguish and hopeless despair of this man in face of what he believed to be the moral ruin of his whole life cannot well be described. It would be easy to give further examples. Examples to show the utter confusion into which we are

thrown by leaving this matter in the hands of blind leaders of the blind.

I do not purpose to enter into a thorough discussion of all the aspects of self-abuse. That would involve an extensive study indeed. I wish to consider briefly certain salient points concerning this phenomena.

Among animals in isolation, and sometimes in freedom—though this can less often be observed—it is wellknown that various forms of spontaneous solitary sexual excitement occur. Horses when leading a lazy life may be observed flapping the penis until some degree of emission takes place. Ponies, I learn from a man who has had much experience with these animals, habitually produce erections and emissions in their stalls.

A gentleman who is a recognized authority on goats, stated that they sometimes take the penis into the mouth and produce actual orgasm, thus practicing autofellatio." The *Rev H. Normcote* states: "I am informed by a gentleman who has had considerable experience of ferrets, that if the bitch, when in heat,

cannot obtain a dog she pines and becomes ill. If a smooth pebble is introduced into the hutch, she will masturbate upon it, thus preserving her normal health for one season. But if this artificial substitute is given to her a second season, she will not, as formerly, be content with it.

"Stags in the rutting season, when they have no partners, rub themselves against trees to produce ejaculation. Sheep masturbate; as also do camels, pressing themselves down against convenient objects; and elephants compress the penis between the hind legs to obtain emissions*. *Blumenbach* observed a bear act somewhat similarly on seeing other bears coupling, and hyenas, according to *Floss* and *Bartels*, have been seen practicing mutual masturbation licking each other's genitals. Apes are much given to masturbation. Male monkeys use the hand in masturbation, to rub and shake the penis**.

* *Rosse* observed two elephants procuring erection by entwining their proboscides, the act being completed by one elephant opening his mouth and allowing the other to tickle the roof of it.

** The same author mentions that parrots living in solitary confinement masturbate by rubbing the posterior part of the body against some object until ejaculation occurs.

In the human species these phenomena are by no means found in civilization alone. It is found among the people of nearly every race of which we have any intimate knowledge, however natural the conditions under which men and women may live.

As to whether masturbation is more common in one sex than the other, there have been considerable differences of opinion. *Tissot* considered it more prevalent among women; *Christian* believed it commoner among men.

Kellogg, in America, says it is equally prevalent in both sexes, but that women are more secretive. *Morris*, also in America considers, on the other hand, that persistent masturbation is commoner in women. *Pouillet*, who studied the matter with considerable thoroughness in France, came to the conclusion that masturbation is commoner among women, among whom he found it to be equally prevalent in rich and poor, and especially so in the great centres of civilization. In Russia, *Guttzeit* states in his *Dreissig Jahre Praxis*, that from the ages of 10 to 16 boys masturbate more

than girls, who know less about the practice which has not for them the charm of the forbidden, but after 16 he finds the practice more frequent in girls and women than in youths and men.

Masturbation and Insanity.

Marro, in his admirable and detailed study of the normal and abnormal aspects of puberty, accepts a form of masturbatory insanity; but the only illustrative case he brings forward is a young man possessing various stigmata of degeneracy and the son of an alcoholic father; such a case tells us nothing regarding the results of simple masturbation. Even *Spitzka*, who maintained several years ago the traditional views as to the terrible results of masturbation, and recognized a special "insanity of masturbation," stated his conclusions with a caution that undermined his position: "Self-abuse," he concluded, "to become a sole cause of insanity, must be begun early and carried very far. In persons of sound antecedents it rarely, under these circumstances, suffices to produce an actual vesania."

Masturbation and Neurasthenia.

Many diverse opinions have been expressed concerning the relationships of sexual irregularities to neurasthenia. *Gilles de la Tourette*, in his little monograph on neurasthenia, following the traditions of *Charcot's* school, dismisses the question of any sexual causation without discussion.

Binswagar, while admitting that nearly all neurasthenic persons acknowledge masturbation at some period, considers it is not an important cause of neurasthenia, only differing from coitus by the fact that the opportunities for it are more frequent, and that the sexual disturbances of neurasthenia are, in the majority of cases, secondary.

Rohleder, on the other hand, who takes a very grave view of the importance of masturbation, considers that its most serious results are a question of neurasthenia.

Kraft-Ebing has declared his opinion that masturbation is a cause of neurasthenia.

Collins and *Phillip* in an analysis of 333 cases of neurasthenia, found that 123 cases were apparently due to overwork or masturbation.

Freud concludes that neurasthenia proper can nearly always be traced to excessive masturbation, or to spontaneous pollutions. This view is confirmed by *Gattl's* careful study. *Gattl* investigated 100 consecutive cases of severe functional nervous disorder in *Krafft-Ebing's* clinic at Vienna, and found that in every case of neurasthenia in a male (28 in all) there was masturbation, while of the 15 women with neurasthenia, only one is recorded as not masturbating, and she practiced *cotius reservatus*. Irrespective of the particular form of the nervous disorder, *Gattl* found that 18 women out of 42, and 36 men out of 58, acknowledged masturbation. (This shows a slightly larger proportion among the men, but the men were mostly young, while the women were mostly of more mature age.)

Masturbation and Aversion to Marriage.

Tissot stated that masturbation causes an aversion to marriage.

More recently, *Lciman* considered that masturbation in women, leading to a perversion of sexual feeling, including inability to find satisfaction in coitus, affects the associated centres.

*Smith Baker** finds that "source of marital aversion seems to lie in the fact that substitution of mechanical and iniquitous excitations affords more thorough satisfaction than the mutual legitimate ones do," and gives cases in point.

Savil, also, who believes that masturbation is more common in women than is usually supposed, regards dyspareunia, or pain in coition, as one of the signs of the habit.

Masturbation in women thus becomes, as *Raymond* and *Janet* point out a frequent cause of sexual frigidity in marriage. These authors illustrate the train of evils which may thus be set up, by the case of a lady, 26 years of age, a normal woman, of healthy family, who, at the age of 15, was

*The Neuropsychical Element in Conjugal Aversion, *Journal of Nervous and Mental Disease*, September, 1892.

taught by a servant to masturbate. At the age of 18 she married. She loved her husband, but she had no sexual feelings in coitus, and she continued to masturbate, sometimes several times a day, without evil consequences. At 24 she had to go into a hospital for floating kidney, and was so obliged to stop masturbating. She here accidentally learnt of the evil results attributed to the habit. She resolved not to do it again, and she kept her resolution. But while still in hospital she fell wildly in love with a man. To escape from the constant thought of this man, she sought relations with her husband, and at times masturbated, but now it no longer gave her pleasure. She wished to give up sexual things altogether. But that was easier said than done. She became subject to nervous crises, often brought on by the sight of a man, and accompanied by sexual excitement. They disappeared under treatment, and she thereupon became entirely frigid sexually. But, far from being happy, she has lost all energy and interest in life, and it is her sole desire to attain the sexual feelings she has lost.

Sex Development in Man.

The history development of sexual instinct in men is more or less the same, differing in certain points here and there according to the circumstances in which they are put. I give below a typical history of an American teacher to explain this development of my readers:—

"My early ideas of sexual things are not very clear in recollection. I think that when 7 or 8 years of age I had a knowledge of the common or vulgar terms for intercourse and for the genital organs. Boys of my own age and slightly older would discuss sex relations, and I had a general knowledge that, in some way connected with the sexual act, 'babies were made.' We would tell, occasionally, lewd stories, and a few times attempted sexual practices with one another. Not till after puberty did I ever attempt masturbation. I must have been 9 or 10 years old before I learned that there was a difference in the sex organs of boys and girls. Up to this time I had supposed that

intercourse was *per anum*. I attended a public school with both sexes. Talk among my boy associates was often nasty and concerned the sexual act with girls. At about 12 years I began to have erotic day dreams. I always had sentimental attachment for some girl acquaintance whom I would idealize and with whom I would imagine myself having sex relations. As a matter of fact, there was no real sexual feeling about this. As I was very shy and timid naturally, I never made any kind of advances toward any of them and they were entirely ignorant of any sentiments of affection in me".

"As a lad of 11 or 12, I had heard frequent allusions to masturbation by other boys who were older, but always in a way that indicated contempt. Yet there is no doubt now in my mind that the practice was very general. I think that I was probably about 15 when I decided to try the act. I think that there was little sex impulse in this decision. The animating purpose was rather curiosity. I succeeded in producing the complete orgasm and found it pleasurable, though there was a considerable shock of surprise at the ejacula-

tion of semen. As nearly as I can estimate in my memory of an event as back as this was, this was the beginning of definite sexual sensibility in me. I cannot but believe, however, that it would have been aroused sooner or later in some other way. Thereafter I would imagine myself embracing some of the girl friends and, when, excited, would masturbate. The act was in every instance a psychic intercourse. For some time I did not know that the practice was considered harmful. I indulged whenever I felt the inclination. This at times was rather frequent; again only at considerable intervals. I did know that it was looked upon as being unmanly, and never admitted, except to perhaps two or three boy friends, that I ever indulged. With these boys I practised mutual masturbation a few times. There was no homosexual feeling connected with these acts in any of us. It was only that the normal method of gratifying our desires was not available. I know the subsequent history of each of these boys, and there has been nothing to indicate any perverted instinct in any of them. About the age of 16 I heard a talk on

sexual matters by a preacher who portrayed the effects of masturbation in fearful colours. I now realize that he was an ignorant though well-intentioned man; but the general effect of his talk upon me was a bad one. One of the results of the habit according to his statements, was insanity. Therefore I expected at any moment to lose my mind. I felt that I must stop the practice at once, but the matter became so great an obsession that again and again I broke my resolutions for reform. I undertook exercise, dieting, the reading of serious literature: all of which I had seen referred to in books as methods of lessening sexual desire. The object of these disciplinary practices was always the thing most prominently in mind, and so they were of no avail. Fortunately I entered college a little later, and the affairs of school life gradually took a commanding place in my thoughts, and the practice was not so much in mind. I did not, however, completely break away from it until almost the time of my marriage. If the present attitude of the scientific medical world toward the subject had been known to me, I do not believe that any evil would have come to me from the

practice. At a later period of life, say between 21 and 24, I would not indulge the habit for a considerable interval. At times I did not notice the presence or lack of desire. But then there would come periods when I would be under a severe sexual tension. This would be marked by intense nervousness, an inability to fix my attention upon any one thing and a great desire to have intercourse. An act of masturbation at such a time would generally give relief. However, when I yielded to this form of relief, there would always follow feelings of profound self-reproach and of self-repugnance. Had I had nocturnal emissions they might have relieved me; but, as I have said before, they very realy occurred. When, rarely, one did occur I would be greatly frightened, for I had the old, erroneous idea that they meant serious weakness and always ascribed them to my bad habit. That my habit of masturbation had any relation to the rarity of the involuntary emissions would, of course, be a matter of pure conjecture. In passing from the discussion of personal masturbation, I wish to say that my associations with boys as a pupil and as a

teacher lead me to believe that the practice is practically universal. When discussing the hygienic evils of prostitution with boy pupils I have noted that, whereas not infrequently a boy will voluntarily protest that he has never had intercourse, there has always been a significant silence when masturbation is mentioned. I have never heard a boy make a denial, direct or indirect, that he had indulged in the practice. But it has seldom been a perversion. It has rather been, as in my own case, an available means of relieving a sexual impulse".

"When I was about 20 years old I became acquainted with a very beautiful girl, four years my junior. Our acquaintance very rapidly developed into deeper affection, and about five years later we were married. During all this time very little of the physical aspects of love entered into our attachment. My sweetheart had much of the same shyness as was so pronounced in my own character. For several years I think that the thought of marriage was never distinctly present in our minds. A formal betrothal between us did not take place until within a year.

and a half of our marriage. Yet each of us had a very distinct understanding of the feelings of the other. But until our betrothal there were none of even those very innocent expressions of endearment common, I imagine, to all lovers".

"As the time of my marriage drew near, thoughts of the physical relationship of husband and wife became, of course, more insistent. The idea of establishing sexual relations was not at all a pleasant one. I dreaded it as an ordeal. I wondered if it would be possible for us to retain the same love and affection for one another after such intimate relations were established. This was a recurrence of the fallacious notion that there was something inherently indecent in sexual things. I am in hopes that other ideas are replacing this wrong one, in the minds of the younger generation, as the result of the saner and franker discussion of sex. By a great effort, I had practically stopped masturbating. At times I felt almost maddened by desire. But never did the prospect of marriage seem desirable from this point of view. Up to the very day of our wedding my affection for my be-

trothed seemed free from sexual desire. But my physical being was craving sexual companionship.

"Theoretically I knew a great deal of the nature of intercourse. Practically I was absolutely ignorant. In some ways I was better informed, on matters that a new husband should know, than the average man entering the married life. A physician's library had been at my disposal, and I had read somewhat extensively on physiology and hygiene. My chosen lines of study had given me a theoretical knowledge of the anatomy of the female genital organs that was fairly thorough. I knew a little about the physiology of reproduction and rather less of intercourse. Fortunately, I learned in the course of my reading that the first sexual approaches were likely to be quite painful to a woman, and that great care should be exercised at this time. I tried to put into practice what little I had learned in theory and I imagine that we got through the introductory attempts with less than the average difficulties. Our first efforts were not satisfactory to either of us. My wife was absolutely unprepared so far as any

definite knowledge of the act was concerned. I sincerely hope that the prudish notions of the past generations will give way to more sensible views in the future, and that the girl becoming a wife will be just as chaste, but wiser in matters of such importance to her happiness. I presume that my timidity was a valuable asset at this time; for I was afraid to force matters in any way, and time and repeated attempts finally overcame our difficulties. And when our sexual relations were once established, the whole tenor of my life was changed. All the former sexual unrest disappeared. My former feeling toward sexual relations was altered. They no longer seemed that which, though very desirable, was yet necessarily indecent. Fortunately, after the first few weeks, they have been quite pleasurable to my wife. I am sure that our sexual life since marriage has been a large factor in deepening the love that has made our married life an ideal one. As I look back at the first year of marriage, I wonder that we got through it so well. My knowledge of sexual hygiene was a strange mixture of fact and nonsense. If the frequency of acts of

intercourse advocated by some of the authorities I have lately read is correct, then we must have passed the bounds of moderation. But it is certain that our general health has been very good: better in both cases than before marriage.

"In reviewing these phases of the development of my sexual life, one or two conclusions seem to me to be strongly emphasized. It was unfortunate that the real sexual desire was aroused as early and in the manner that it was. Whether this would have been prevented by more definite education in the hygiene and the purpose of the function, I can only conjecture. I believe that mine was and is the common experience of boys. I am decidedly of the opinion that there should be instruction given of the anatomy of the genital organs and of the hygiene of intercourse, and this shortly after the youth has reached puberty. How this is to be done is a grave question. It will require tact and knowledge not possessed by the average teacher and parent. However if it is done, it should be honest, frank, and free from piosity.

CHAPTER V

SEX IMPULSE

The first definition of the sexual impulse we meet with is that which regards it as an impulse of evacuation. It is true that, especially in early life, the emotions caused by forced repression of the excretions are frequently acute in the highest degree, and the joy of relief correspondingly great. The evacuation theory of the sexual instinct is, however, that which has most popular vogue, and the cynic delights to express it in crude language. It was the view implicitly accepted by medieval ascetic writers.

The experience of veterinary surgeons shows that the sexual impulse tends to persist in animals after castration. Thus the ox and the gelding make frequent efforts to copulate with female in heat. In some cases, at all events in the case of the horse, castrated animals remain potent, and are even abnormally ardent, although

impregnation cannot, of course, result.

In China, *Matignon*, formerly physician to the French legation in *Pekin*, says that eunuchs are by no means without sexual feeling, that they seek the company of women and, he believes, gratify their sexual desires by such methods as are left open to them, for the sexual organs are entirely removed. It would seem probable that, the earlier the age at which the operation is performed, the less marked are the sexual desires, for *Matignon* mentions that boys castrated before the age of 10 are regarded by the Chinese as peculiarly virginal and pure.

At Constantinople, where the eunuchs are of negro race, castration is usually complete and performed before puberty, in order to abolish sexual potency and desire as far as possible. Even when castration is effected in infancy, sexual desire is not necessarily rendered impossible.

Thus *Marie* has recorded the case of an insane Egyptian eunuch whose penis and scrotum were removed in infancy: yet, he

had frequent and intense sexual desire with ejaculation of mucus and believed that an invisible princess touched him and aroused voluptuous sensations. The eunuch differs from the absence of sexual passion, but only in the fact that he cannot fully gratify it.

CHAPTER VI

COURTSHIP

Courtship may be regarded from the physiological point of view as a means of producing the requisite amount of pairing hunger.

As regards animal courtship, the best treasury of facts is *Brehm's* writings giving admirable discussion of bird-dancing and other forms of courtship.

The phenomena of courtship are very well illustrated by spiders. Peckham, who has carefully studied them, tells us as follows "On May 24th we found a mature female, and placed her in one of the larger boxes, and the next day we put a male in with her. He saw her as she stood perfectly still, twelve inches away; the glance seemed to excite him, and he at once moved toward her; when some four inches from her he stood still, and then began the most remarkable performances

that an amorous male could offer to an admiring female. She eyed him eagerly, changing her position from time to time so that he might always be in view. He, raising his whole body on one side by straightening out the legs, and lowering it on the other by folding the first two pairs of legs up and under, leaned so far over as to be in danger of losing his balance, which he only maintained by sliding rapidly toward the lowered side."

Courtship among birds.

Among certain kinds of birds we find that, "The song of the male, particularly when making love, is accompanied with gestures and actions somewhat like those of the domestic pigeon. He swells himself out, beating the ground with his wings, and uttering a series of deep internal notes followed by others loud and clear; and occasionally, when uttering them, he suddenly takes wing and flies directly away from the female to a distance of fifty yards, and performs a wide circuit about her in the air, singing all the time.

Courtship Among Primitive Races.

In Australia, where dancing is carried to a high pitch of elaboration, its association with the sexual impulse is close and unmistakable. Thus, *Mr. Samuel Gason* remarks concerning a dance of the *Dieyeire* tribe: "This dance men and women only take part in, in regular form and position, keeping splendid time.....some of the women keep time by clapping their hands between their thighs; promiscuous sexual intercourse follows after the dance; jealousy is forbidden."

Of the people of Torres Straits Haddon states*: "It was during the secular dance, that the girls usually lost their hearts to the young men. A young man who was a good dancer would find favour in the sight of the girls. This can be readily understood by anyone who has seen the active, skilful, and fatiguing dances of these people.

* *Reports Anthropological Expedition to Torres Straits*

Among the tribes inhabiting the mouth of the Wanigela River, New Guinea, "when a boy admires a girl, he will not look at her, speak to her, or go near her. He, however, shows his love by athletic bounds, posing, and pursuit, and by the spearing of imaginary enemies, etc., before her, to attract her attention. If the girl reciprocates his love she will employ a small girl to give to him love invitation, consisting of anareca-nut whose skin has been marked with different designs, significant of her wish.

Among the *Apinages* of Brazil, the women stand in a row, almost motionless, while the men dance and leap in front of them, both men and women at the same time singing.

Among the *Gilas* of New Mexico, "when a young man sees a girl whom he desires for a wife, he first endeavours to gain the good-will of the parents; this accomplished, he proceeds to win his lady-love, and will often sit for hours, day after day, near her home, playing on his flute. Should the girl not appear, it is a sign she rejects him; but if, on the other

hand, she comes out to meet him, he knows that his suit is accepted, and he takes her to his home. No marriage ceremony is performed."

CHAPTER VII

LOVE.

Love and Force.

Courtship is a play, a game; even its combats are often, to a large extent, mock-combats; but the process behind it is one of terrible earnestness, and the play may at any moment become deadly. Courtship tends to involve a mock-combat between males for the possession of the female which may at any time become a real combat; it is a pursuit of the female by the male which may at any time become a kind of persecution; so that, as *Colin Scott* remarks, "Courting may be looked upon as a refined and delicate form of combat".

Among mammals the male wins the female very largely by the display of force. It is so among animals generally; it is so in man among savages. "It is precisely the alliance of pleasure and force," wrote the physiologist *Burdach*, "which constitute the voluptuous emotion."

In the process of what is commonly termed "marriage by capture" we have a method of courtship which closely resembled the most typical form of animal courtship, and is yet found in all but the highest and most artificial stages of human society. Almost every race of man has passed through an actual stage of marriage by capture, and the phenomena in question have certainly been extremely widespread and exist in popular custom even among the highest races today. *George Sand* has presented a charming picture of such a custom, existing in France.

Farther away, among the *Kirghiz*, the young woman is pursued by all her lovers, but she is armed with formidable whip, which she does not hesitate to use if overtaken by a lover to whom she is not favourable.

In New Caledonia, *Foley* remarks, the successful coquette goes off with her lover into the bush. "It usually happens that, when she is successful, she returns from her expedition, tumbled, beaten, scratched, even bitten on the nape and shoulders, her wounds thus bearing witness to the quad-

rupedal attitude she has assumed amid the foliage."

"The New Zealand method of courtship and matrimony is a most extraordinary one. A man sees a woman whom he fancies he should like for a wife; he asks the consent of her father, or, if an orphan, of her nearest relative, which if he obtain, he carries her off by force, she resisting with all her strength, and, as the New Zealand girls are generally fairly robust, sometimes a dreadful struggle takes place; both are soon stripped to the skin and it is sometimes the work of hours to remove the fair prize a hundred yards. It sometimes happens that she secures her retreat into her father's house, and the lover loses all chance of ever obtaining her."

Among the wild tribes of the Malay Peninsula in one form of wedding rite the bridgeroom is required to run seven times around an artificial mound decorated with flowers and the emblem of the people's religion. In the event of the bridegroom failing to catch the bride the marriage has to be postponed.

It is interesting to find that in the Indian art of love a kind of mock-combat, accompanied by striking, is a recognized and normal method of heightening tumescence. Vatsyayana has a chapter in Kama Sutra† "On Various Manners of Striking," and he approves of the man striking the woman on the back, belly, flanks, and buttocks, before and during coitus, as a kind of play, increasing as sexual excitement increases, which the woman, with cries and groans, pretends to bid the man stop.

Flagellation and Whipping:--

What is the cause of the connection between sexual emotion and whipping? A very simple physical cause has been believed by some to account fully for the phenomena. It is known that strong stimulation of the gluteal region may, especially under predisposing conditions, produce or heighten sexual excitement, by virtue of the fact that both regions are supplied by branches of the same nerve.

There is another reason why whipp-

* A copy available at every Rly. book stall for Rs. 4/- only.

ing should exert a sexual influence. As *Fere* especially has pointed out, in moderate amount it has tonic effect, and as such has a general beneficial result in stimulating the whole body. This fact was, indeed, recognized by the classic physicians, and *Galen* regarded flagellation as a tonic. Thus, not only must it be said that whipping, when applied to the gluteal region, has a direct influence in stimulating the sexual organs, but its general tonic influence must naturally extend to the sexual system.

It is remarkable that in some cases the whip would even appear to have a psychic influence in producing sexual excitement in animals accustomed to its application as a stimulant to action. Thus, *Professor Cornevin* of Lyons, describes the case of a Pungarian stallion, otherwise quite potent, in whom erection could only be produced in the presence of a mare in heat when a whip was cracked near him, and occasionally applied gently to his legs.

It is natural that an interest in whipping is developed very early in childhood,

and, indeed, it enters very frequently into the games of young children, and constitutes a much relished element of such games more especially among girls. I know many cases in which young girls between 6 and 12 years of age took great pleasure in games in which the chief point consisted in smacking back of the hands. These girls, when grew older, realized that there was an element of sexual enjoyment in their games. In ancient France it was a privileged custom on Innocent's Day (December 28th) to smack all the young people found lying late in bed; it was a custom which, as *Clement Marot* bears witness, was attractive to lovers.

Professor *Reverdin*, speaks of the case of a young girl under his care who, after having exhausted all the resources of her intelligence, finally discovered that the climax of enjoyment was best reached by violently whipping her own buttocks and thighs. She had invented for this purpose a whip composed of twelve cords each of which terminated in a large chestnut-burr provided with its spines.

CHAPTER VIII.

MARRIAGE.

Among birds, which from the point of view of erotic development stand at the head of the animal world, monogamy frequently prevails and unions tend to be permanent; there is an approximation to the same condition among some of the higher mammals, especially the apes; thus among gorillas permanent monogamic marriages take place, the young sometimes remaining with the parents to the age of six, while any approach to loose behaviour on the part of the wife is severely punished by the husband. The variations that occur are often simply matters of adaptation to circumstances.

There has long been a dispute among the historians of marriage as to the first form of human marriage. Some assume a primitive promiscuity gradually modified in the direction of monogamy. It has been shown by various writers, and notably

Westermarck* that there is no sound evidence in favour of primitive promiscuity, and that at the present day there are few, if any, savage peoples living in genuine unrestricted sexual promiscuity.

The most primitive form of complex human marriage which has yet been demonstrated as still in existence is what is called group-marriage, in which all the women of one class are regarded as the actual wives of all the men in another class. This has been observed among some central Australian tribes, a people as primitive and as secluded from external influence as could well be found, and there is evidence to show that it was formerly more widespread among them. "In the Urabunna tribe, for example," say *Spencer* and *Gillen*, "a group of men actually do have, continually and as a normal condition, marital relations with a group of women".

It is necessary to make allowance for such variations, and we may conclude that in the human species a more or less

* History of Human Marriage, Chs. IV. VI.

permanent monogamy has on the whole tended to prevail.

Monogamic marriage is a natural biological fact, alike in many animals and in man.

Monogamy, in the fundamental biological sense, represents the natural order into which the majority of sexual facts will always naturally fall because it is the relationship which most adequately corresponds to all the physical and spiritual facts involved.

Undoubtedly the most common variation from normal monogamy has in all stages of human culture been polygyny or the sexual union of one man with more than one woman. It has sometimes been socially and legally recognised, and sometimes unrecognized, but in either case it has not failed to occur. Polyandry, or the union of a woman with more than one man, has been comparatively rare.

"Polygamy," writes *Wood Hutchinson* though he recognizes the advantages of monogamy, "as a racial institution, among

animals as among men, has many solid and weighty considerations in its favour, and has resulted in both human and pre-human times, in the production of a very high type of both individual and social development." He points out that it promotes intelligence, co-operation, and division of labour, while the keen competition for women weeds out the weaker and less attractive males.

CHAPTER IX

ORIGINAL PROMISCUITY.

According to the late Dr. Iwan Bloch, "whoever knows the nature of the sexual impulse, whoever has learned how the human race develops, and whoever has studied the conditions still existing in the sexual field among primitive races and among modern civilized races, can have no doubt that a condition of sexual promiscuity actually prevailed in the beginnings of human development." It is hardly necessary to name the numerous scientists who agree with this statement. Very likely it is justified. Yet it is difficult to be positive about such a matter as this.

We do not know whether the human race arose independently in different parts of the world or is to be traced to a single pair of ancestors. It may be that the first men lived in sexual promiscuity on one continent and in monogamous marriage on another.

It is not easy to draw any definite dividing line between modified promiscuity and certain forms of marriage. Promiscuous intercourse, literally, is indiscriminate intercourse. No doubt the nearest approach to this is prostitution. The prostitute cohabits with any man who pays the usual fee. Even here there is frequently some sort of discrimination. The white prostitute may refuse to have anything to do with Negroes. Men who are venereally diseased are in some cases refused admittance to brothels.

We are hardly to suppose that there ever existed a time in human society when any man could cohabit with any woman he saw who was not already in the company of a stronger man than himself.

Marriages between brother and sister have taken place in historical, even in comparatively recent times. Yet many savage tribes have very elaborate rules regarding those persons who are prohibited from marrying each other because of their blood relations. As the first preventive against absolute promiscuity we may then set down the incest barriers. If these were not in

effect among the first men, they soon after came into operation.

It is difficult to tell just when the idea of woman as valuable property arose. Before this conception came into being, sexual jealousy cannot have been very important. Even comparative promiscuity is impossible where the men are very jealous. Among many primitive races of today, it is customary to lend wives to guests, friends, and sworn brothers. In many parts of the world, adultery is considered to break no law and to constitute no impropriety.

The main reason for sexual unions, with different persons, is the need of variation. As some savages have answered when questioned about their polygamy, "We do not like always to eat fish." The impulse toward variety, which still exists in our sexual as in our alimentary appetite, is no doubt the best argument for supposing primitive man to have been promiscuous.

Civilized young men are sometimes accustomed to think of wives as expensive luxuries. Especially in the upper classes,

they are commonly sources of expense. But when the wife goes out to labour in the fields or to hunt and fish, she is likely to be considered by her husband as a source of wealth. Among many primitive races, the husband does not do much work. The wife not only attends her children and her home, not only does the cooking, but does all the labour for the support of her husband and her children. A man who has a large farm must then have several wives in order that all his work may be properly done.

The first men were not farmers. They were hunters and gathereirs of wild fruits and berries. Probably they wandered about, usually in small groups, in search of food. Whether or not the women were as strong and as well able to provide for themselves as the men is a question which has been hotly debated. It is not likely that the females were accustomed to remain long without masculine protection.

Some writers suppose that the leader of the pack originally monopolized sexual relations, and that this monopoly broke down into a communal ownership of the women, out of which the various forms of marriage

arose. Certainly the women must have gone chiefly to the strong and the warlike males under primitive conditions.

The same conditions exist among certain of the lower animals as well.

We have varying accounts of the habits of the gorilla. In Cameroon, we are told, the gorillas live in small companies. A small band may consist of a single male, from one to three females, and a number of children. A somewhat larger company might have two males. According to another observer, there is never more than one adult male in a pack. A young gorilla of six years or more might still remain with the family group.

According to the theory of promiscuity, all the men in a horde or clan or tribe were at one time permitted to have sexual congress with all the women in the group. Since, therefore, it was impossible to determine the paternity of children, these belonged either to their mothers or to the horde or tribe.

Did the primitive father always re-

main with his mate until she had given birth to the child he had begotten upon her? Probably not. In the first place, we cannot suppose that the first ancestors understood the nature of paternity. They could see that the child issued from a woman, but they could not easily infer that it stood in any relationship to the man who had mated with its mother. And so we may suppose that if a young man chose to leave the group of which he was a member, neither the woman who was about to bear his child nor the other members of the group told him that it was his duty to remain.

The mere fact that the female is with child may be sufficient to drive the male to seek another mate. Primitive man, however, was not so much influenced by this consideration as we might suppose. It is highly improbable that his sexual desires were aroused for more than one or two short periods each year. Like many of the lower animals, he passed long months without feeling any inclination to make love.

A number of sociologists have expressed

the opinion that marriage arose when human beings began to breed perennially. Before this, according to their theory, the male had no particular reason for keeping a female always with him. The preparation of food was a very simple matter, for there was of course no cooking to be done. The use of fire was still unknown. Primitive man was a hairy creature, who probably wore no clothing of any sort. If there were wives, they were not valued as cooks, laundresses, or seamstresses. Possibly they helped their husbands at hunting or gathering fruit.

And yet we know that pregnant women and helpless infants were taken care of, even at the very beginning of human development. Impulses tending to the preservation of the race were at work. Thus the rudimentary family arose, even if sexual relations were somewhat promiscuous. It was not necessarily the father who built a nest for the mother and stood on watch for the enemies of the forest while the child was born. It might be any other male. It might be all the males of the band or tribe working together.

The primitive child could be sure of its

mother but not of its father. However, since the idea of paternity had not yet arisen, this fact made no difference. Among some simple monogamous races of today, the conception that the male who cohabits with a female bears some relation to the child which that female bears nine months later is vague or absent. But other savage peoples understand, and even exaggerate, paternity. That is, they may suppose that the child is formed from the father's seed alone, that it acquires the father's qualities only. Among some races—perhaps among some that are civilized—the idea prevails that if a woman cohabits before or during pregnancy with more than one man, each one shares in the paternity of the child.

As a matter of fact, a woman—such as a prostitute—who has sexual relations in quick succession with a good many men is very unlikely to bear children at all. This fact is a very good argument against the idea that the first ancestors were constantly changing partners in their amorous sport. In any generation when all the women adopt the sexual ethics of the courtesan, children will cease to be born. But the

sociologists who speak of primitive promiscuity do not mean that the women were carried off each night by several different men. They mean simply that there was no definite marital bond in any case, and that a woman might change mates without formality or tribal objection.

Primitive man was probably much less lustful than his modern descendants. As we have seen, his sexual desire was manifested only during the rutting season. We are told that the California Indians, a few decades ago, were accustomed to make love only in the spring.

We still observe as already discussed in this book that "in the spring, the young man's fancy lightly turns to thoughts of love." A few centuries ago, this was still more striking. All during the winter, people were fully occupied in trying to ward off hunger and cold. Then, when the birds started to sing, young lovers left off shivering and walked out upon the green grass to seek mates. Since maidens have always been coy, however, the courtship which began in April usually lasted until June. For simple human beings living in a region where the winters are cold, it is

advisable that children should be begotten in June and consequently born in March.

Among many savage and barbaric peoples, the coming of spring is celebrated with great festivity. Often promiscuous sexual intercourse is an important element in the celebration. In some cases insect bars are lifted for this period, and all ordinary ideas of modesty and decency are laid aside. Coition may take place in public, perhaps right upon an open road. This promiscuity is in some regions restricted to the unmarried; in other places it is permitted to all.

Frequently a magical efficacy is attributed to the promiscuous intercourse carried out upon the field.

An important part of the marriage ceremony in some parts of the world is the initiation of the virgin bride by a man whose right or duty this is because of his religious office or because he is a chieftain or overlord. The *jus primae noctis*, the privilege of the first night, is sometimes cited as a proof of original promiscuity. It might better be argued that such a

privilege is reminiscent of a time when the strongest man in the tribe had exclusive rights to all the sexually desirable women in it. There is a custom among some peoples living today of marrying the young and attractive maidens only to the older and wealthier men. The younger and poorer men must remain celibate or take widows and otherwise undesirable women.

Many historians tell us that certain feudal dues which were abolished at the time of the French Revolution were substitutes for the *jus primae noctis*. It is said, too, that for ten centuries the kings of Scotland had the right to know every noble bride in the country sexually before she was approached by the bride-groom. The lords are supposed to have had a similar privilege with regard to their servants' and vassals' brides. The owners of serfs in Russia are said to have exercised the same rights even in the nineteenth century.

On the other hand, there are scholars who argue that the privilege of the first night has never existed in Europe. It is certain that fees were geneally paid to a

feudal lord when the daughter of one of his vassals was married. Just for what the lord was indemnified, however, is not absolutely clear. It may be remarked in passing that the feudal lords and the owners of serfs and slaves, no matter what their formal rights may have been, frequently took to themselves the privilege of using the attractive young women under their control precisely as seemed best to themselves.

Westermarck argues that the custom of having the bride initiated by a man other than the bridegroom is due to superstitious fear. In general, the man and the woman who have just been married are considered by simple folk to stand in great danger from the ill will of malevolent gods and spirits. Therefore the man who has the first sexual relations with a woman is frequently paid for doing so. A man of religion, a priest, magician, or medicine man, is likely to be called in because, his sanctity is supposed to preserve him and the woman from harm.

Among some of the South American peoples the tribal chief or the medicine

man has the right of the first night. Certain Eskimo tribes are said to maintain the custom. In numerous regions of Africa and Asia, the *jus primae noctis*, still exists in one form or another. Apparently, it is regarded by some peoples as a pleasant privilege and by others as a dangerous act, which ought properly to be rewarded by the bridegroom who is saved from harm or by the bride's parents.

Herodotus tells us of an old Libyan tribe, "with whom the custom obtains of bringing all women about to become brides before the king, that he may choose such as are agreeable to him." Of another people, he says, "When a Nasamonian man takes his first wife, the custom is for the bride to have sexual relations during the first night with each of the guests. Each one afterwards gives her a present which he has brought from home."

Of this African people, Herodotus tells us that sexual promiscuity actually existed, although there were formal marriage ties. The same situation now exists with regard to a number of simple peoples, perhaps with some civilized peoples also.

Although it is convenient for a man to maintain his residence with a woman who is his lawful wife, who cooks for him, takes care of their children, and so on, it is natural for him to feel certain desires which may conveniently be described as polygamous. Therefore virtual promiscuity may exist despite the fact that the laws recognize monogamous marriages only. I am emphasizing this idea because it is so easy to fall into the mistake of supposing that the law books fully and accurately define family and other personal relationship as they actually exist. But of course laws and customs are of great importance, whether in a civilized country or among savages who have no knowledge of writing.

There are tribes among whom no woman can be married unless she had already had sexual relations. With them, virgins are sometimes rejected because of the idea that they could not have remained such for a very long time after reaching the age of puberty if they had been at all desirable.

The wedding custom of the Nasamoni-
ans is not without parallels reported by
modern investigators. In one of the Marqu-

esas Islands, for instance, we are told that each guest at the wedding of persons of distinction has, after the feast, "a right, with the consent of the bride, to share the pleasures of the nuptial night with the bride-groom." Among some African races, the wedding guests have the same privilege.

Numerous peoples have considered it proper for a young woman to earn her dowry in prostitution. Perhaps there was in some cases an economic motive, but more usually the reason was religious or superstitious. Either a sacrifice to the divinity of love and fertility was intended or it was considered that evil gods and ghosts could be driven away from the newly-married pair in this way.

We may be permitted to suspect, also, some lurking reminiscences of an earlier time, when freer sexual relationships existed. The fact is that most investigators have been able to understand only imperfectly the workings of the simple mind. We know that magic is very important to the savage and the barbarian, and that the prohibitions of a religious nature which have been transmitted from

earlier generations are obeyed without any regard to the reasons for them.

Professor Westermarck has indeed demonstrated that some of the proofs advanced by the defenders of the theory of original promiscuity are very weak. He has not, however, succeeded in overthrowing the theory. Perhaps *Naecke* has accurately stated the case: "That there existed in ancient times before monogamy, polygamy, or even a condition similar to that of promiscuity, is highly probable."

Westermarck, however once says, "It is not, of course, impossible that among some peoples the intercourse between the sexes may have been almost promiscuous." He adds, "but the hypothesis according to which promiscuity has formed a general stage in the social history of mankind.....is in my opinion one of the most unscientific ever set forth within the whole domain of sociological speculation."

Perhaps the disputants are not very far apart. One denies promiscuity, the other affirms conditions approaching promiscuity." As we have seen, the inclin-

nation of male and female alike to have sexual relations with a large number of individuals must have been held in check so far as our first ancestors were concerned by the fact that they were organized into small groups and by the additional fact that sexual desire was not perennial.

It is highly probable that the first advances of civilization tended to encourage promiscuous relations. The notion that monogamy is right and any breach of monogamy is sinful, although it prevails among many peoples whom we should classify as savages, certainly did not exist in the earliest stages of human life.

Most races must then have passed through a state in which all the adult males of the clan had their wives in common. The question may arise whether we should speak at all of husbands, wives, and marriage in this connection. Such a state would be considered group marriage according to Westermarck's definitions. If, let us say, five hundred men were each "married" to each of five or six hundred women, the resulting condition would be

far from that which we should ordinarily consider matrimony.

I am not arguing that such large groups have ever been communally married, though this is possible. But I do wish to emphasize that the term "one or more men" taken in conjunction with the term "one or more women" makes the definition of marriage a very vague one. In my hypothetical case, it would ordinarily be impossible to determine paternity—supposing even that the members of the clan understood the father's contribution. Any duty toward the child would be felt by the mother as a parent, or at least as one who experienced a special affection. But a male who protected the child would be doing so quite aside from motives of paternal relationship.

Customs, laws, rights, and duties, of which we speak in the definition of the marriage, can hardly have bothered the earliest ancestors at all. They had certain impulses which tended to be similar among various individuals; but these can hardly be called laws or even customs.

Matrimony as it exists among the civi-

lized people of our own time is far different from any system of marriage in which a woman may have more than one husband. But polygyny, in which state the paternity of the child is ordinarily as well established as its maternity, is in most respects similar to monogamy. It is, indeed, difficult to draw any definite line between polygyny and monogamy. In a polygynic community, one of the wives is sometimes considered the chief wife, and the inferiority of the others may be so great that they are considered to be concubines. The mistress or concubine is often an important social force in the theoretically monogamous community.

Undoubtedly, we are growing into a single standard of sexual morality. We have not abandoned the double standard, however; nor will our descendants altogether abandon it, I think, until the male has given up a great deal of his sexual freedom.

Except in rare cases, we take the name of our father's family. Before there were surnames, a man was known by his given name and that of his father.

There have been and there still are peoples, however, who call themselves by their mothers' names, and who inherit only through the maternal side. In such a case, the family commonly consists of mother and children. The father may be considered to remain in his mother's family despite his marriage. The existence of the paternal family and paternal inheritance implies an understanding of the genetic nature of paternity. It almost always implies a reasonable certainty that a particular man is the father of the children attributed to him. In general, it means a development of civilization above the primitive level. Making the father the head of the family tends, however, to reduce the position of the mother. It may be that the position of woman in a state of comparative promiscuity was higher than it is today, despite the extension of the suffrage and other rights of the female sex.

Some writers assume a period when gynecocracy (government by women) or, more specifically, matriarchy (rule by mothers) prevailed. It should be observed that the term matriarchy is also applied

more loosely to the social state in which descent is reckoned only in the female line, children belonging to the mother's clan. The mere fact of matrilineal descent by no means implies the rule of the mother. Nor is it an absolute proof of the former prevalence of promiscuity.

As we have seen, the question of original promiscuity is not one that can easily be settled. Perhaps the most that can be said is that the first human ancestors were restricted only by certain natural limitations, that these limitations tended to become less important, and that restrictions based upon ideas of right and wrong gradually arose to support the economic needs which tended towards the formation of the family and the modern conception of marriage.

CHAPTER X.

CHASTITY.

Among the uncivilized races now in existence, sexual relations between unmarried persons, according to the statistics of Hobhouse, Wheeler, and Ginsberg, are condoned at least as frequently as they are condemned. Of course they exist almost everywhere, despite the fact that they may be condemned or even severely punished. But it is instructive as to the history of moral ideas to notice that unchastity is not everywhere regarded as a sin.

How deeply-rooted is the sexual morality of the civilized man? It sometimes appears to be a cloak which can very easily be thrown off. The need of variation is entirely normal. Monogamous marriage is, then, altogether artificial.

Among many peoples, young unmarried men and women are permitted to cohabit

freely with each other, until they discover the mates with whom they care to live permanently. In some cases, the object of pre-nuptial relations seems rather to be the testing of potency. At any rate, the birth of a child often is equivalent of marriage, or necessitates the marriage of its parents.

In many parts of the world, the parties to a betrothal are freely admitted to intercourse with each other. The engagement may rather be in the nature of a trial marriage. Several centuries ago, in certain countries, trial marriage was common under the name of hand-fasting. A man and a woman lived together, or at least were allowed to cohabit with each other, for a year; at the end of which time they were permitted to part or to marry permanently.

Marriage for a fixed period of time exists among certain Eskimo tribes, and this custom has been prevalent among North American tribes, African Negroes, and the people of certain other countries. In Tibet, marriages for a few months, weeks, or days, are legally contracted.

In many regions where all marriages are supposed to be entered into for life, divorce is so easy and so usual that we may in every case speak of a trial marriage. At the opposite extreme, we have the Christian teaching that man should not put asunder what God has joined together. From the Sermon on the Mount (Mathew v:32): "Whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

The early Fathers of the Church held that a husband who had divorced his wife because of her adultery was not himself permitted to marry again. More than this, widows and widowers were not allowed to remarry. Celibacy was the ideal which the early Christian leaders held before them, and they approved any policy which led to abstinence from sexual relations.

The notion that coition, even in marriage, is sinful, appears to prevail with a number of sects of our own time. Koreshanity, a new religion which is centered in Florida, teaches the same doctrine. This

idea has been of considerable importance in many different countries and at many different times.

Asceticism, Including abstinence from marriage, is supposed by simple peoples to make possible magic power and communication with the godhead. It is interesting to notice that the priests and priestesses who are forbidden to know mortal people sexually are frequently supposed to be married to the god or gods they serve. In some instances, these servants of the goods have relations with one another, or are required to prostitute themselves, as a religious obligation. Some mystics have been convinced that they have had physical contact with the divinity. Religious insanity and sexual madness are not uncommonly found in the same individual.

Many savages feel that there is something contaminating and weakening about sexual congress. Thus, warriors may be forbidden to cohabit with women, especially at a time of danger.

Professor Westermarck argues that

people are more promiscuous today than they were thousands of years ago. There can be little doubt that moral ideas have been growing more complex through the ages. It does not seem, however, that greater civilization means a more rigid social code. At least, there is no definite relationship. Just now, of course, the tendency is to strengthen monogamy. But the divorce laws are much more liberal than they were a few centuries ago. It might be argued that making divorce easy protects monogamy. When a man whose wife no longer attracts him must nevertheless continue to live with her, he is likely, if he is sufficiently wealthy or good-looking, to enter into a relationship with mistress, who becomes in effect a second wife. Or he may seek comfort in the company of prostitutes and other women of easy virtue. It is true that good people are startled when they read about an actress or a society woman who has been four or five times divorced. But might not such a woman, forced to remain married to her first husband, still have intimacies with dozens of men? The reformers of today will surely not argue that married women should be shut up in the four walls

of the house.

Not in all civilized countries is adultery a crime. Comparatively few are imprisoned or fined for this offense. At times, the penalty for a breach of the marriage vows, especially on the part of the woman, has been a horrible death. The husband has often been permitted to take personal revenge upon the man whom he finds in his wife's arms. This "unwritten law" still exists to some extent.

However, adulterous relations are often condoned, encouraged, or even commanded by law and custom. At certain places, grownup women are frequently married to boys who have not yet reached the age of puberty. They are consequently permitted to have sexual relations with the father of the young husband, with other of his relatives, or with any member of the caste. In Russia, where peasants formerly were anxious to secure wives for their young sons, in order to have additional free labourers, they sometimes cohabited with these women until their sons had reached a suitable age. Apparently some fathers claimed the same

priviledge even after their sons had grown up.

Among simple peoples, the principal object of marriage is often felt to be the begetting of children. Hence, a frequent cause for divorce is the failure of the wife to give birth to an heir, especially a male heir. In some cases, the wife is permitted to cohabit with a vigorous man in hope that she will be impregnated. This is most frequently the case where the husband is old and feeble, and his continued impotency is taken for granted.

The custom of lending wives to a visitor or friend has been widespread in many parts of the world. To many savages, it is just as natural to offer the hospitality of a woman or two as to present the guest with food and to offer him a bed. To refuse to cohabit with your host's wife may in some cases be as insulting to him as to refuse to eat bread and salt with him. It may indeed be interpreted as a mark of enmity.

Among the Hawaiians, a man who visited his friend used formerly to bring along his wife and to exchange wives with his friend during the period of the visit. Certain Afri-

can negroes maintain this custom also, apparently for the sake of variety. Many primitive races appear to have no feeling of jealousy. At any rate, they do not feel that they are in any way injured because another man cohabits with their wives.

Many of the Eskimo tribes seem to be altogether free from jealousy. A generous host may turn out the light, permitting his guests to amuse themselves as pleases them best. We are told that certain of the uncivilized peoples living in Siberia permit both unmarried men and unmarried women to have sexual relations with whomever they please.

Among races of all grades of culture husbands have been known to prostitute their wives. In some cases, they merely consent such an arrangement. Often, however, greed causes the husband to force his wife to exploit her body. L Markun says, "This sometimes occurs at the present time in the United States. Some of the famous concubines of history has husbands who benefited from the beauty and grace of their wives. More, it has at times been considered an honour for a husband that his liege lord should look long-

ingly upon wife or daughter of his."

Savages and barbarians seldom change their customs, except perhaps because of a strong external influence. If they are asked why they are in the habit of doing a certain thing, they answer that their father and their grandfathers have always behaved in the same way. Some of our own pulpit moralists appear to answer questions about right and wrong after this fashion

CHAPTER XI

POLYGAMY.

The forms of polygamy are three: polygyny, polyandry, and group marriage. In some ways, polygyny has more in common with monogamy than with polyandry and group marriage. So long as a woman has only one husband (who may be her only lover) a family life not very different from our own is possible.

It should be noted, too, that polyandry is very frequently combined with polygyny; in which case group marriage or what we may call restricted promiscuity results. In polygyny, the double standard of morals always prevails. When a husband has two, three, or a great many wives, whom he looks upon as his property, he feels that the moral rules which are imposed upon women have nothing to do with men. To be sure, he may find it dangerous to trespass upon the harem of his neighbour. But if prosti-

tutes or unmarried and unguarded women are available to him, he may cohabit with them without objection from his neighbours, almost surely without any protest on his part of his wives.

Monogamy has usually been founded upon the same double standard. An only wife, however, is much more likely to have an influence over her husband. In classical antiquity, when the position of the wife was in general an inferior one, we may say that among the upper classes true monogamy tended to be rare. The concubine was frequently a sort of secondary wife. Her very legal inferiority, resulting in her special opportunities to educate herself, gave her opportunities which the wife did not have to influence the men.

In group marriage and in polyandry, the position of the wife tends to be high. The matriarchal system, perhaps occasionally the true political supremacy of the women, is normally associated with such forms of marriage. Polyandry usually arises when the number of women is less than that of the men. This may be because

fewer girls than boys are born. Or it may be customary to put to death most female children shortly after birth.

Professor Westermarck is apparently of the opinion that polyandry is not characteristic so much of the peoples with the lowest culture as it is of those who have attained some degree of civilization. As polyandry is so often the result of exposing the female children, it appears to me that it could not have arisen among the earliest ancestors; for with them, the female children and adult women must have been about as strong as the males of corresponding age; and there would consequently have been no good reason for destroying the females.

But group marriage must have been the normal form of social organization of most peoples at an early period. Group marriage may be the marriage of the males of one full group to the females of another. This is to be found only among a few of the Australian tribes. However, combinations of polyandry with polygyny, which are found among a great number of peoples and which are not always reckoned as group marriage, really amount to the same thing.

There are perhaps forms of sexual communism which may not properly be spoken of as group marriage. Frequently each member of the group has his own wife or her own husband, but a general right permits, or a general duty prescribes, the regular interchange of women for cohabitation. The privilege of sexual intercourse cannot be taken in itself as an indication of the marriage relationship.

In these looser forms of group marriage, the wives are seldom asked if the communism is agreeable to them. A husband asks his friend if he desires to be a companion in wives with him. At the present time, the Eskimo and Siberian peoples among whom sexual communism prevails consider that the male members of a marriage are more closely related than brothers by blood. Close relatives do not, however, join such a relationship.

Sworn brotherhoods have often been important. Indeed one "brother" is always supposed to help another who is in need. Where the female is considered chiefly as a piece of property, she may be given to a sworn brother as much as a cow or a sheep

is given. This appears to be the attitude of the Herero in Africa.

Various forms of sexual communism exist among a great many different peoples. In certain communities of British New Guinea, for example, each member of a fellowship has access to the wives of each of the other members. This right is seldom taken advantage of except when a man's own wife is pregnant or for some other reason inaccessible to him.

Among the Hawaiians, close relatives appear formerly to have had their wives in common. Paramours who were not relatives seem also to have been recognized by custom.

Apparently some of the ancient Semitic peoples practised group marriage or the community of women. Here too it seems to have been a case of "sworn brotherhood." The question has been raised whether this artificial brotherhood is not reminiscent of a state of society in which actual brothers held their wives in common. As we have just seen, this has been inferred with regard to Hawaii. A number of Melanesian peoples

still practise what almost amounts to group marriage.

In general, polyandry, the form of marriage in which one woman has two or more husbands, is much rarer than polygyny, in which one man has two or more wives. However, instances of polyandry both in the present and the past are easy enough to find. Physiologically, it may be remarked, it is more natural that a woman should have a plurality of husbands than that she should be one of a number of wives.

However, the usual cause of polyandry seems to be a scarcity of women. It arises sometimes when the males of one race immigrate into a country which is racially different. The few women who are brought along must be divided among a number of men. Among the Eastern coolies brought into British Guiana as labourers, polyandry is made necessary by the fact that there are three males for each female. In the United States, the Chinese have frequently had recourse to what amounts to polyandry because of a similar condition. That legal marriage of this sort is impossible does not change the character of the union.

Other immigrants have had recourse also to joining into small groups for the supporting of a woman. In many cases, we should consider such an arrangement as a form of marriage rather than of prostitution. Sometimes the poverty of the men who possess a wife or mistress in common is responsible for the system, even where women are not scarce.

Among some primitive races, the excess of men over women is said to be due to female infanticide, to a lack of protection given to female children, to the early cohabitation and pregnancy of the women and to the hard labour which is imposed upon them. Haeckel reports that among the Singhalese of Ceylon ten boys are born on the average, to every eight or nine girls. The theory has been advanced that organisms which are well nourished tend to produce more females than males, while undernourished organisms tend to an over-production of males. Hence, poverty may be in more than one way responsible for polyandrous marriage.

Polyandry results in the limitation of offspring, for a reason which has already

been mentioned. Therefore it is a form of marriage adapted to infertile countries, where a large growth in population would result in famine. In Tibet, from which there is little immigration, fraternal polyandry serves an important economic purpose. The sons of a family, instead of dividing the property amongst them, live together in a single house, with a community of goods and with one wife for all of them. The shepherds and goat-herds of Tibet, with sufficient animals to provide them with food, do not practise polyandry.

Among some pastoral peoples, however polyandry is said to be necessary so that the wife will always have a protector with her. Thus, among certain Mongoloids of the Himalayan Mountains, four brothers may be married to one woman. One of the brothers is always at home while the other three are at a distance, serving in the army or taking care of remote pastures or attending to matters of trade.

It is sometimes supposed that the very widespread custom of the levirate is an

indication of earlier polyandry. Levirate marriage is marriage with a brother's widow. This is sometimes required even where the brother has left issue. But usually it is necessary only when the dead man has left no son to perpetuate his name.

Among the Hebrews, marriage with a brother's widow was in general forbidden, but when no male children survived, it was required. There is, indeed, no evidence that the Hebrew ever practised polyandry. It is difficult to see any universal connection between polyandry and the levirate. The Biblical law on the subject clearly points to the existence of polygyny, which, as we know, was for many centuries legal among the sons of Israel. The surviving brother was not exempted from the duty of marrying his widowed sister-in-law because he was himself married.

In some cases, the levirate seems to be intended not so much to provide for the perpetuation of the dead man's name as to keeping within the family the woman for whom a price has been paid. In fact we may be permitted to wonder whether

the alleged reason is the true cause of the origin of the levirate among the ancient Hebrews.

The wife was a piece of property, and inherited as such. But even when (as is not always the case) the son or sons inherit most of the goods which the father has left, it is for various reasons natural that they should not inherit their mother. Among some African Negro tribes, the eldest son inherits and marries all his father's wives with the exception of his own mother.

It is much more common to find brothers married to one woman than to see father and sons standing in such a relationship. Fraternal polyandry is common in Asia, and apparently has been more common in the past. In Tibet, a few wealthy men and men whose first wives are barren practise polygamy. In some regions, monogamy generally prevails. In a large part of the country, especially among the poor, polyandry exists.

Among the Tibetans, the husbands in common are usually brothers. As a rule,

the eldest brother chooses a mate, and the younger brothers are automatically married to her. Where a man has no brother, he may sometimes admit half-brothers or cousins into his marriage circle. In some cases father and son may share a wife—not, however, the son's mother.

Some of the Tibetans appear to attribute all children of a polyandrous union to the eldest brother. Others call the first-born child, the child of the eldest brother, attribute the second child to the second brother, and so on. Incidentally, there are seldom more than two or three brothers, for the reason that polyandry tends to reduce the number of births.

All the forms of marriage were formerly legal in Ceylon, but polygyny was rare and polyandry was common. The British governor prohibited polyandry in 1869, but the practice persisted for some time afterward. The brothers of a family used to go in a group to woo the girl whom they collectively desired to marry.

The customs of many peoples permit a woman to have sexual relations with

her husband's brothers or other relatives or with men of her own choosing. In most cases, however, one man is definitely recognized as her husband and the father of her children. When several men are considered to be equally her husbands, there is usually some arrangement by which she is assigned to each in turn for a definite period. Otherwise, the subsidiary husbands or lovers are likely to have access to the wife only when her chief husband is away from home, or only during the day time.

Polygyny has, I think, always been much more common than polyandry. A great many American savage tribes considered it proper for a man to possess a plurality of wives. Usually it was only a chief or a rich man, however, who could afford such a luxury. Of one Eskimo tribe it is said that half or more of the men have at least two wives. This cannot be the usual situation, however, for the simple reason that the excess of women over men is seldom enough to permit it. Almost in every case where polygyny is said to prevail, the truth is that most men must get along with a single wife, or with none. Frequently the younger

and poorer men must satisfy themselves with prostitutes.

Perhaps four-fifths of the simple peoples of Africa recognize the legitimacy of polygyny. Or the proportion may be even greater, for in some tribes where it does not occur, it is not forbidden by law or custom. On the other hand, there are regions where, although it is not strictly legal, polygyny actually prevails. In such a case, the secondary wives and their children have no rights. Frequently they are slaves.

It appears that polygyny is a more common practice with peoples of a fairly high culture than with savages. Professor Westermarck says : " Among pastoral peoples I have found none which can be regarded as strictly monogamous ; and both among them and the higher agriculturists, polygyny is undoubtedly more frequent than among the hunters and incipient agriculturists, although cases of regular monogamy are more frequent among the higher agriculturists than among the higher hunters."

There are certain economic reasons for

this condition, although economic considerations are not the only ones involved. As we have already noticed, the farm owner usually puts his wife to work on the land. Consequently it is not a luxury, but an economy, to have more than one woman of his own. The word *family* is derived from the Latin *famulus*, a servant. Among simple peoples, the man with a number of wives and grown up children has indeed many servants. In some cases, the father has the power of life and death over the member of his family. No interference with his punishments and his tyrannies is thought of.

This is not always the case with savages and barbarians, however, whether their marriage be monogamous or polygynous. In general, the position of the only wife is much higher than that of a group of wives. The enhanced position of women tends to reduce or abolish polygyny. In between clear cases of monogamy and clear cases of polygyny are forms of marriage in which a man has one wife or "principal wife" and one or more concubines or "secondary wives." The principal wife is usually the one first married,

but in rare instances she may be the woman of highest rank, or even the one to whom the first son is born. Sometimes there is comparatively little difference in the importance and the privileges of the wives of different rank. Among some peoples, however, the subsidiary wives are the slaves or servants of the chief wife.

It is often difficult to determine whether a man's concubines are to be reckoned as his wives. The connection may be a temporary one. The concubine may not live in the man's house, and her children may not be considered legitimate. The concubine is to be considered a wife rather than a prostitute, however, when she cohabits for some time with a single man (or a small circle of men) and when the father (or all the possible fathers) have obligations of some sort towards the children.

In China, no man may legally have at the same time more than one wife, but he may have as many concubines as he is able to support. The children of a concubine, provided that they are born in their father's house, are considered legitimate. Such a system of concubinage was

formerly in effect in Japan also, but it is no longer lawful.

King Solomon had seven hundred wives and three hundred concubines. The wives were all princesses, but a woman of any lower rank who was pleasing in the royal eyes might be received as a concubine. In our own time, persons of high rank have been forbidden to marry in the usual way women of a lower position.

Spanish Jews are said to have maintained a plurality of wives in some cases up to the fourteenth century. Polygyny is not altogether extinct even today among the Jews.

Most of the Mohammedans live in monogamy; and polygamy has recently been declared illegal in Turkey. Only one Persian man in fifty, we are told, has more than a single wife. About the same proportion holds for the Mohammedans of India.

The spread of Christianity has caused the forbidding of polygamy throughout Europe and in many other parts of the world.

Among many pagan peoples, as the Scandinavians, the Teutons, and others, at least the kings and chiefs appear to have had the privilege of being married to more than one woman at the same time.

Among the Greeks of classical times, concubinage was usual. The Athenian law recognized the institution by permitting the husband to slay the man whom he caught in adulterous relations with either his wife or his concubine. The children of the concubine were not considered legitimate, however. Concubinage was usual at Rome, also, and it was held legal.

At the time of the Reformation, concubinage lost the sanction of state and church in Europe. Yet Luther and some of the other reformers held that bigamy might be excusable, and Luther is said to have approved of the bigamous marriage of Frederick William II of Prusia.

Polygyny tends to arise and to be important where the number of women is greater than the number of men. This may be a permanent condition where the men are engaged in hazardous occupa-

tions, and tend to die while young. Among the Eskimos who are accustomed to go to sea, polygynous house-holds are much more common than among those Eskimos who have no boats. The males of warlike races live comparatively short lives. In many parts of Africa, this appears to be the chief reason for the existence of polygyny. It is said, on the other hand, that among most Negro tribes, more girls are born than boys.

The advantages of polygyny include the opportunity to beget many children. As we have seen, this means a large number of servants for the father. The daughters may be sold when they reach marriageable age, and in some cases the bride price may be a large one.

It appears, on the other hand, however, that in most cases the husband must set up a separate establishment for each wife. And although the cost of such a house as the barbarian builds for each spouse may in our eyes appear small, it often serves as a check for the poor man. He may also have to pay a considerable sum to the parents of each bride.

The individualization of love is perhaps more important than any economic factor in bringing about monogamy. Yet we cannot assume that most marriages in Europe and North America are love matches. Max Nordau expressed the opinion that three-quarters of modern marriages are merely "conventional" or arranged as matters of convenience rather than of love. Probably the proportion is even greater than this. Nordau adds, "The truth is that among ten thousand pairs of lovers there is barely one in which the man and the woman love each other throughout their entire lives, to the exclusion of all others."

Some sociologists consider it probable that the laws of civilized states will in the future legalize polygamy. On the whole, this is unlikely. However, there does not appear to be any sufficient reason why bigamy should be a penal offence, except possibly where there is an element of fraud. If one woman is willing to share her husband with another, or if one man is willing to share his wife with another, the state hardly need interfere.

CHAPTER XII.

MARRIAGE BY FORCE AND BY CONSIDERATION

Almost as much discussed as the question whether or not our primeval human ancestors were sexually promiscuous has been the inquiry if the males were formerly accustomed to get their mates by seizing them, without asking their consent or the consent of their parents. We are wont to assume that all uncivilized peoples are warlike, that they are accustomed to fall upon their neighbours whenever they have unsatisfied desires which other people's property can gratify. It is very doubtful whether this holds true for human beings in the lowest stage of civilization.

There still exist races among whom marriage by capture frequently occurs. Symbolical capture is an important part of the marriage rites among simple peoples all over the world. Does this indicate

that true marriage by capture formerly prevailed universally? So certain students of the question have assumed. Other writers tell us that the rites indicative of capture merely are intended to ward off the evil eye or that they are indicative of the modesty of the bride.

However, it cannot be denied that marriage by capture has been of considerable importance, even as a recognized and legitimate form of securing a bride. Havelock Ellis tells us that the capture of heiresses for the purpose of marrying them remained common in Ireland through the eighteenth century

Let it be observed that marriage by capture is something different from rape. It means a more or less permanent union. A young woman who has been carried off by a man who is altogether displeasing to her, can (at least in some instances) run away from him. True, when a maiden is seized by a hostile warrior, it may be that all her male relatives are, at the time, slain or carried off into slavery. Under such circumstances, she is likely to make the best of her lot. She may gradually

discover that she cares for the husband. Or her admiration for his strength and the beginning of her love for him may arise at the moment when he carries her off.

In Tierra del Fuego, a region of very low culture, certain tribes practise marriage by capture in time of war, although they otherwise negotiate for brides through the fathers of two parties. Various South American Indians are accustomed to the violent capture of wives. The Turcomans used to do such things among their Persian neighbours.

The woman captured in war sometimes assumes the position of a wife, with the same dignity and rights usually given to a wife who has been acquired in peaceful ways. In many cases, however, she becomes either a prostitute or a mistress, occupying merely the position of a slave. It should be borne in mind in this connection that the wife is among many peoples always a servant to her husband, quite aside from the manner in which she has been acquired.

In various parts of India, genuine mar-

riage by capture, as distinguished from that which is merely playful or seems still to prevail. So, too, among many tribes of various racial stocks throughout Asia. Many African Negroes obtain their wives by force.

It seems that marriage by capture was by no means rare in Europe during the Middle Ages. One of the lays of Marie de France tells of a noble lady of high lineage and great beauty whose charm proved irresistible to an otherwise chaste knight. His words of love made no impression upon her, but when he had taken her to himself by force, she remained with him. She saw that he was a brave knight as well as a wise and a good one.

A great many instances of sham marriage by capture might be given. In Australia, where the actual carrying off of women is by no means unknown to the aborigines, ceremonial rape-weddings are much more frequent. It is said that realism is sometimes carried to such an extent that the willing bride is knocked senseless with a club. In New Zealand, after all

the arrangements for a wedding had been made, the bridegroom was required to carry off the bride by force. If the young woman ran off into her father's house, the proposed marriage was not carried out. Some of the Eskimos except a bride to make a great show of resistance, and to struggle until she is in her husband's hut.

Among the Calmucks, the wedding ceremony is performed on horseback. The bride rides away full speed. Her lover pursues her, and if he captures her, they are at once man and wife. She is given sufficient start, however, so that she need not permit herself to be overtaken. If she is not caught, no wedding takes place. Among certain Arabian tribes, the bridegroom and his friends used to carry the bride away after the marriage had been arranged with her father. Etiquette demanded that the young woman should cry out, bite, kick, and strike. If she really did not care for her husband, she was free to leave him and return to her father's tent the next morning. A widow or divorced woman who was married for the second

time was not supposed to make any resistance.

We might conclude that all such ceremonies indicated maidenly shyness or modesty. Even among Europeans and Americans, the bride is wont to play a game of unwillingness. The coyness of the female in the presence of the male is characteristic of a good many animals. It may be said that whenever this sexual modesty exists, there is likely to be something in the nature of a rape every time male and female come together to cohabit. To be sure, the male may attract the female by singing, dancing, and displaying his brilliant colours in order to bring her within easy reach. Courtship as we see it among civilized men and women may be very similar to courtship between insects or birds.

One male wooer may have to fight with other males for the right to sexual congress with the female. Professor Westermarck, who denies that marriage by capture formed a general stage in social history, yet remarks that "there can be, no doubt that our primeval human ancestors

also fought for the possession of females."

We are told that the young men of the Guanas in South America do not attempt to marry until they are twenty years old or more. Until they have reached their full physical development, they cannot hope to defeat their rivals and gain wives for themselves. Among some tribes of North American Indians, no man was permitted to keep his wife from the possession of any man who could defeat him in a wrestling match. Some of the Australian savages fight for the possession of wives.

Among the Kirghiz, the love chase is an important part of the marriage ceremonies. The bride is mounted on a swift horse, armed with a formidable whip. A number of lovers ride after her, and he who catches her takes her as his wife. The woman can drive off any unwelcome suitor with her whip. It is said, however, that the love chase has now become a mere matter of form. The bridegroom agrees to pay a certain bridal price for the young woman, and all is really arranged before the race begins.

Among most of the low savages, the

consent of the bride is always required. In some cases, she may even contract marriage without consulting her parents and relatives at all. Among the primitive farmers, however, the value of the young woman as property is recognized. Hence, a girl is likely to be offered to the highest bidder when she reaches the age of puberty. Or she may even be betrothed as an infant to a man who wishes to provide himself with a sufficient number of wives and labourers for his declining years. Sometimes an infant girl is beterothed to a young boy child.

As a rule, it is not customary to ask the bride if she approves of the bridegroom where a price is paid to her father for her. The bridal price sometimes amounts to considerable wealth. There are tribes in which the men must wait for many years until they can get together enough oxen or sheep to purchase a wife.

Among some peoples a man and woman who desire to marry may elope. The bridal price is either reduced, remitted, or paid in convenient instalments. Sometimes

the elopements are arranged with the connivance of the bride's parents, who are too proud to admit that they would willingly permit their daughter to marry before a huge bridal price has been paid.

Bloch has pointed out that marriage by purchase has a strong resemblance to prostitution. There are, to be sure, intermediate forms, as marriage for a year or for several months to a man who has paid the woman's father or master for the privilege. Nordau insisted that such marriages as are arranged frequently, especially among the aristocrats, in which the dowry is the principal consideration, are little better than prostitution.

Many peoples separate the sexes from childhood. Of course there is then no exchange of affection between bride and bridegroom at the time of wedding. Husband and wife may soon find themselves utterly unsuited for each other. In most cases, the woman makes no attempt to assert her will against that of her husband, if she has been taught that he is her master. There was a time when the world "obey" in the marriage service meant

exactly what it said. The husband had the right to quell his wife's rebellion with a rod or a small stick. The wife could not protest very effectively although she knew that her husband was maintaining a mistress. The double standard of morality remains unchallenged in a great many countries.

The fact that the bride is regarded as a piece of property does not always mean that a purchase price must be paid for her. As we have seen, she may be "stolen," with or without her own consent. She may be exchanged for another woman. Thus, a father with a son and a daughter may agree with another father similarly situated to exchange the young women. Such an arrangement is likely to be common where the bridal price is prohibitively high.

The amount of the bridal price varies a great deal from one tribe to another, depending in part upon the economic situation, in part upon the form of marriage which is customary. In some cases we may rather speak of a present than of a bridal price. That is, some small object of

little or no value may be given by the bridegroom to the bride's parents. He may receive a little present in return.

Among certain peoples of North America, for instance, although presents were usually given by the bridegroom, true instances of marriage by purchase were rare. On Vancouver Island, we are told that articles worth from one to two hundred dollars were customarily given for the bride. In a California tribe, twelve ponies might be paid for an attractive maiden. The same condition held true in a few other parts of the continent, but in general the gifts made to the parents of the bride were small and more or less optional.

Among some African peoples, a chief pays sometimes a hundred head of cattle or more for a bride. In one part of Uganda, the customary price which men of all degree give for a wife consists of a hundred goats and sixteen cows. A white man visiting the Baganda was offered a wife for a coat or a pair of shoes. Three or four bullocks or six sewing needles were usually considered enough for a poor man to pay. Among the Bangala, a free

man marrying a free woman was formerly required to give her parents four slaves, two male and two female.

We are told of a bridal price as high as three thousand roubles (Rs. 4000) paid by rich men among the Baskir of Asiatic Russia. The poor may obtain a wife for a cart load of wood or hay, however. In general, the price is influenced by a number of factors: by the qualities of the bride, by the social position of the bride and the bridegroom, by the age and desirability of the bridegroom, by the proportion existing between males and females, by the economic development of the community, and by some other considerations. Occasionally there is a fixed price established by custom or law, which must be paid regardless of these factors. Almost always, however, a divorced or widowed woman may be secured at a lower rate than one who has never been married before and a female who is below the age of puberty, or far above it may usually be purchased more cheaply than one who is in the eyes of simple peoples just ripe for marriage.

Before we turn from the consider-

ation of marriage by purcharge, we must notice that it still prevails with the Chinese, a highly civilized people. The persons who negotiate the marriage specify the precise sum which is to be paid, and until this sum is handed over by the bridegroom the marriage cannot take place. In India his payment is intended to be for the bride herself, however, to protect her in case the husband dies; and the bridal price seems in a number of instances to have become transformed into a gift made directly to the bride.

The words *dower* and *dowry* may refer either to the money, goods, or estate which the bride brings to the groom in marriage or to a gift of property which the bridegroom makes indirectly or directly to the bride at the time of the wedding. The two ideas may be mixed up because the parents of the bride give back a part of her purchase price to the husband, requiring that he should maintain it in trust for his wife. She obtains it in case of his death or of his divorcing her.

The bride price is important when the wife is economically a benefit. If, how-

ever, the cost of maintaining a wife becomes greater than the value of her services, there is some tendency for marriage by purchase to be abandoned. It may even come about that the bride's parents purchase a husband for her, or at least contribute towards the expense of furnishing and maintaining a home. In classical Greece, it became customary for the parents to provide a large marriage portion whenever one of their daughters became a legitimate wife. The dowry became still more important in Rome. The fact that it had to be returned in case of divorce, except where the wife was guilty of moral turpitude, tended sometimes to make the husband keep a wife who did not please him in his house, comforting himself with a concubine. Cicero, the orator, was twice in his old age embarrassed by the necessity of repaying dowries to women whom he divorced.

The dowry as a means of buying a husband is well known among the Hindus in India. Here the Hindus of all classes feel that they must make a liberal gift to the bridegroom who marries a daughter of theirs. This custom is found in Europe

and America as well but among the wealthy and the aristocratic. The American oil, harvester, and butter-and-egg monarchs who wish their daughters to marry European noblemen usually find that they must agree to give definite and large sums before the marriage is consummated.

Among the Jews, all over the world, the dowry is an important institution. The marriage broker is a familiar figure among them every where. In America, he has learned that it pays to advertise. His notices are to be found in the Yiddish newspapers of New York. His fee is a certain percentage of the dowery. As education is much valued among the Jews, a member of one of the learned professions is usually able to get the highest price. In some parts of India, girls are forbidden to marry into a caste lower than their own. They may for this reason find it very difficult to get married unless their parents can provide a suitable marriage portion. In the lower castes, it is usual for the bridegroom to pay the parents of the bride for the right to marry her.

Widespread among simple peoples is

the custom of serving the parents of the bride for a specified period as a means of paying for her. Marriage by service may take the place of marriage by consideration in cases where the prospective bridegroom is poor. It may also be required as an addition to the bridal price, and it may be customary even where the bridegroom is rich.

The story is well known how Jacob came to his uncle Laban's house and fell in love with his cousin Rachel, whom he saw as she brought her father's sheep to a well. "Laban had two daughters.... Leah was weak-eyed, but Rachel was beautiful and well-favoured. And Jacob loved Rachel; and said, 'I will serve thee seven years for Rachel thy younger daughter.' Laban agreed, "and Jacob served seven years for Rachel....and Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him and he went in unto her." But in the morning he learn'd that he had been tricked. He was given Rachel at once, as a second wife, but he had to remain seven

years longer in the service of Laban to pay for her.

We observe in this story that it was cohabitation which made man and woman husband and wife.* To some extent this is true even to the present time—although it must be conceded that our courts would quickly declare void a marriage so brought about by fraud.

Perhaps a service of seven years is somewhat longer than the usual term necessary to obtain a wife. Among some of the Negroes, however, the term may be as long as ten or fifteen years. A period of from one to five years is that most usually required. Where the term of service is a long one, the bridegroom is likely to have access to the bride, or even to be formally married to her, as soon as he comes to live in her father's house.

Among some North American tribes, a man served his wife's parents until she

* We read many such stories in Hindu books, where cohabitation made man and woman husband and wife for all times in future (Read Shakuntla Natik by Kali Dass).

gave birth to the first child. In other parts of the world, the husband pays an additional price in commodities or labour for the children his wife bears to him. In a section of Sumatra, the suitor agrees to live with his bride's family as a servant until he has paid the agreed price for her. He may live all his life in a state of bondage, and even his children may be considered servants, until his daughters are married, and the price paid for them releases their father and brothers from slavery.

It appears that the service performed for a wife is frequently in the nature of an ordeal or examination. The parents of the desired girl wish to determine if the suitor is a good hunter, herdsman, or farmer. If he does not satisfy them in this respect, he may be dismissed with little or no payment for his labours. We may hardly speak in such a case of marriage by consideration. Frequently the motives are more or less mixed. The parents of an eligible daughter benefit by the labours of the suitors who are seeking to prove their skill and eligibility for marriage.

Among many simple peoples, a young

man must prove his fortitude and courage before he is permitted to take a wife. As we have seen, he must sometimes engage in combat with his rivals. Or he may have to suffer a painful operation "to make himself beautiful." The young women are in many cases also required to have their faces mutilated, to have teeth knocked out or scars cut into their bodies, before they are considered eligible for marriage. Tattooing is likely to be a very painful operation among savages, and the ability to endure it is considered a mark of passive courage. Young men are in some tribes, notably among the Malays, required to kill a man and bring home his skull before they may marry. Various other tests of courage are required among primitive peoples, especially where bravery and hunting ability are necessary to any man who wishes to support a family. The history of marriage is in large measure a record of the change from bravery to accumulated wealth as a criterion of the value of a man as a husband.

CHAPTER XIII

MARRIAGE CEREMONIES

Almost all the American newspapers publish lists of those persons who have secured licenses to marry, often adding their names and addresses. It is frequently obligatory to proclaim the notice of a proposed marriage in a church or elsewhere. Among the Maori, it used to be sufficient to constitute a wedding for a girl to assemble her friends on the night before the consummation and to announce to them the name of her future husband.

But the mere proclamation may not be enough. In some cases, the wedding guests are accustomed to witness the first cohabitation of husband and wife.

In one South American tribe, it is customary for an elderly member to remain in the nuptial chamber with the bride and groom and to announce when the marriage has been consummated. Among

some of the African Negroes, witnesses are present to determine if the bridegroom is potent. Otherwise the marriage is at once declared void. In old Germany and Scandinavia, it was necessary that the guests should see bride and groom go to bed under the same covers.

But some marriage ceremonies indicate that living and eating together are considered as important as the sexual relationship. Thus, when, among certain peoples, a man has run off with a woman, he makes her his wife by giving her certain foods to eat. At a wedding feast, the bride and the bridegroom frequently eat and drink out of the same vessels. The whole wedding ceremony in Japan consists of drinking wine together, exchanging cups nine times. Among the Jews, the bride sips from a goblet of wine and gives it to the bridegroom, who, after drinking from it, throws it down and breaks it. This act may possibly suggest that husband and wife share something which no other person may have.

The breaking of dishes, glass vessels, eggs, and various other objects is common

in wedding ceremonies. Sometimes this is supposed to drive off malignant spirits. Or it may be a magic act intended to make childbearing easy, or to insure the fertility of the newly-married woman. The shattering of a glass is sometimes said to represent the bride's loss of virginity. Apparently it is, in certain cases, meant to insure the easy consummation of the wedding.

The bride and bridegroom "cleave together as one flesh" is in certain cases symbolized by joining their hands, or by binding them together. Or a little blood may be drawn from each and mixed. It is said that the wedding ring is a similar sign of union. In most cases, when the bridegroom gives the bride a ring, he receives one from her in return.

According to some writers, the marriage ring stands for the exchange of gifts at the wedding, or for the marriage price. It is possible that among different peoples it represents different things, and that in any given case the symbolism may be multiple and altogether obscure. Many acts performed at a wedding are survivals of earlier customs. It may be that the

father or other person who gives away the bride represents the seller in marriage by purchase. The best man is sometimes said to represent the friend who went out with the bridegroom to carry away an unwilling bride.

To make the new wife fruitful, or to make her bear sons, various prayers are offered and many rites are practised. A child often takes a prominent place in the marriage ceremonies for this purpose. In Albania and among the Slovaks, a boy is rolled on the bed in which the husband and wife are to sleep. In some cases, the bride holds a young boy on her lap during the ceremony.

Among the Prussians, it was formerly considered that to serve the meat of a castrated animal at a wedding feast would make the marriage childless. In some parts of Morocco, it is held unlucky for the new wife to ride to her husband's home on a gelding.

The throwing of rice and old shoes is usually thought to be a survival of a magic rite intended to promote fecundity.

Throwing food, in most cases cereal or fruit, is very widespread in connection with weddings. It is obvious why fruit and cereals are connected with human offspring. We are not concerned here with the psychology of the simple mind, and it is not necessary to discuss the origin of sympathetic magic. We must see, though, that the rice which is thrown may stand not only for children but for prosperity as well. Coins are often thrown, in which case the wish of wealth and the magical attempt to insure it are sufficiently evident. Shoes are frequently sexually symbolical.

It has been thought that the throwing of shoes may represent the battle between the bride's kinsmen and tribesmen and the bridegroom's party which is carrying her off.

Many are the devices employed to drive demons and wicked genii away from the house where the wedding takes place and from the nuptial bed. In Russia, doors, windows and chimneys are shut tight at a wedding in order to keep out witches. Shooting off guns and fire-works is frequently supposed to remove the power of evil spirits.

The bridegroom, the bride, and the wedding guests often carry naked swords or other weapons for this purpose. One may be permitted to guess, however, that this custom is, at least among some of the peoples who observe it, a relic of the times when tangible enemies might be expected to interrupt a wedding.

Ceremonial bathing, on the part of the bridegroom, the bride, or both, frequently begins the wedding rites. In some cases, at least, the object is not mere physical cleanliness but rather purification, the attainment of a state of holiness or protection against the Devil and his servants. Fire is sometimes used as well as water to drive away witches and demons. Numerous other safeguards are used against the evil eye and the spirits of malignity.

There are many forms of taboo applying to the new husband and wife. For instance, they may be forbidden to have sexual relations for one or more nights after the wedding.

No doubt a great deal of the evolution of marriage is to be found symbolized in the wedding rites. It is often very difficult

to determine, however, just what we may reasonably infer. In general, the early development of marriage remains obscure. Imagination has been used more than scientific method in writings about the origin of various institutions. A fascinating field is still open to the sociological investigator.

CHAPTER XIV.

MARRIED LIFE.

Love as an art, as well as a passion, seems to have received considerable study in antiquity, though the results of that study have perished.*

When, however, we take a wider survey, and inquire into the discipline for life that is imparted to the young in many parts of the world, we shall frequently find that the art of love, is an essential part of that discipline.

Sexual initiation is carried out very thoroughly in Azimba land, Central Africa. H. Crawford Angus, the first European to visit the Azimba people, lived among them for a year, and has described the initiation

*I have made an attempt to revive them by presenting to my readers in English the two most important oldest Hindu books of love "Kama Sutra of Vatsayana (With secret instruction)" and "Rati Sastra." Both are available from all important Railway Book Stalls or from the publishers of this book.

ceremony, of girls. "At the first sign of menstruation in a young girl, she is taught the mysteries of womanhood."

In Abyssinia, as well as on the Zanzibar coast, according to *Stecker* young girls are educated in buttock movements which increase their charm in coitus. These movements, of a rotatory character, are called Duk-Duk. To be ignorant of Duk-Duk is a great disgrace to a girl.

Love-making is indeed, like other arts, an art that is partly natural—"an art that nature makes"—and therefore it is a natural object for learning and exercising in play. Children left to themselves tend, both gayfully and seriously, to practise love, alike on the physical and the psychic sides.

This ignorance, not merely of the art of love but even of the physical facts of sex, is marked not only in women, especially women of the middle class, but also in men, for the civilized man, as *itsch* long ago remarked, often knows less of the facts of the sexual life than a monkey. It shows itself differently, however, in the two sexes.

"Complete abstinence during youth," says *Freud* "is not the best preparation for marriage in a young man. Women prefer those of their wooers who have already proved themselves to be men with other women."

But I will not at all advocate it for the youth of today. All what I wish is the theoretical knowledge acquired from proper sources and books written by well informed authors.

I take it that most men have had pre-matrimonial sex-relationship. But I have known one man at least who, up till the age of twenty, had not even a rudimentary idea of sex matters. At twenty-nine, a few months before marriage, he came to ask me how coitus was performed, and displayed an ignorance that I could not believe to exist in the mind of an otherwise intelligent man. He had evidently no instinct to guide him, as the brutes have, and his reason was unable to supply the necessary knowledge. It is very curious that man should lose this instinctive knowledge. I have known another man almost equally ignorant. He also came to me for advice in marital duties. Both

of these men maturbated, and they were normally passionate.*

The occasional cases, of physical injury or of pathological condition produced by violent coitus at the beginning of marriage constitute witnesses to the evil results of the prevalent ignorance regarding the art of love.

Breuer and Freud, pointed out that the bridal night is practically often a rape, and that it sometimes leads to hysteria, which is not cured until satisfying sexual relationships are established.

Even when there is no violence, *Kisch* (*Sexual Life for Woman* Part II) regards awkward and inexperienced coitus, leading to incomplete excitement of the wife, as the chief cause of *dyspareunia*, or absence of sexual gratification.

The unskilled, over-excited husband can then implant the seed of feminine insensibility, and by continued awkwardness and

*I advised them to studey carefully the set of my cheap series sex books. *List appended.*

coarseness develop it into permanent dislikes for the wife. The man who takes possession of his rights with reckless brutal masculine force merely causes his wife anxiety and with every repetition of the act increases her repulsion. "I have seen an honest woman shudder with horror at her husband's approach," wrote *Diderot*.

Frquency of coitus.

It seems, however, quite unnecessary to lay down any general rules regarding the frequency of coitus. Individual desire and individual aptitude, even within the limits of health, vary enormously. The question is chiefly of importance in order to guard against excess, or even against the attempt to live habitually close to the threshold of excess. Many authorities are, therefore, careful to point out that it is inadvisable to be too definite..

In cases of sexual excess great physical exhaustion, with suspicion and delusions, is often observed. Hutchinson has recorded three cases of temporary blindness in men as the result of sexual excess after marriage. The old medical authors attributed many evil results

to excess in coitus. Thus Schurig brings together cases of insanity, apoplexy, epilepsy, loss of memory, blindness, baldness, gout, and death attributed to this cause.

It is important to remember the wide limits of variation in sexual capacity. In one case, for instance, a man has intercourse once a month and finds this sufficient; he has no nocturnal emissions nor any strong desires in the interval; yet he leads an idle and luxurious life and is not restrained by any moral or religious scruples; if he much exceeds the frequency which suits him he suffers from ill-health. At the other extreme, a happily married couple, between forty-five and fifty, much attached to each other, had engaged in sexual intercourse every night for twenty years, except during the menstrual period and advanced pregnancy; they are hearty, full-blooded, intellectual people, fond of good living, and they attribute their affection and constancy to this frequent indulgence in coitus.

It will be seen that whenever the sexual act is repeated frequently within a short time it is very rarely indeed that the

husband can keep pace with the wife. It is true that the woman's sexual energy is aroused more slowly and with more difficulty than the man's, but as it becomes aroused its momentum increases. The man, whose energy is easily aroused, is easily exhausted; the woman has often scarcely attained her energy until after the first orgasm is over. It is sometimes a surprise to a young husband, happily married, to find that the act of sexual intercourse which completely satisfies him has only served to arouse his wife's ardour. Very many women feel that the repetition of the act several times in succession is needed to, as they may express it, "clear the system," and, far from producing sleepiness and fatigue, it renders them bright and lively.

I do not advise a newly married youth to have coitus several times in succession just to satisfy his bride, as it greatly tells upon his health. For bridal satisfaction, the mere study of the *secret Instructions* given at the end of my English translation "Kama Sutra"** of Vatsyayana is quite enough.

*Insist on having a copy with secret instructions written on the outside cover. Available from every Railway Book Stall throughout India for Rs 4/- per copy.

The Satisfaction of the Bride.

Vatsyayana, the old Hindu erotic writer attributed great importance to the man's attentiveness to the woman's erotic needs, and to his skill and consideration in all the preliminaries of the sexual act. "He must do all that he can to procure her pleasure," says Vatsyayana. "When she is on her bed and perhaps absorbed in conversation, he gently unfastens the knot of her lower garment. If she protests he closes her mouth with kisses." "Some authors", Vatsyayana remarks, "hold that the lover should begin by sucking the nipples of breasts. When erection occurs he touches her with his hands, softly caressing the various parts of her body. He should always press those parts of her body towards which she turns her eyes. If she is shy, and it is the first time, he will place his hands between her thighs which she will instinctively press together. If she is young he will put his hands on her breasts, and she will no doubt cover them with her own. If she is mature he will do all that may seem fitting and agreeable to both parties. Then he will take her hair and her chin between his fingers and kiss them. If she is very young she will blush and close her eyes. By the

way in which she receives his caresses he will divine what pleases her most in union. The signs of her enjoyment are that her body becomes limp, her eyes close, she loses all timidity, and takes part in the movements which bring her most closely to him. If, on the other hand, she feels no pleasure, she strikes the bed with her hands, will not allow the man to continue, is sullen, even bites or kicks, and continues the movements of coitus when the man has finished." "In such cases," Vatsyayana adds, it is his duty to rub the vulva with his hand before union until it is moist, and he should perform the same movements afterwards if his own orgasm has occurred first."

With regard to Indian erotic art generally, and more especially Vatsyayana, who appears to have lived some sixteen hundred years ago. Sufficient information will be found in the book, Kama Sutra referred to above. This book has been translated in various languages of the civilised world,* and is given different names in different countries.

*It is selling at present at 1 £ and upwards each copy in European countries. (Formerly in France and Germany its price was 10 £ per copy.)

1. "L'Hygiène conjugale chez les Hindous,"
2. "Indische Medizin," 3. "Beitrag zur Ehehygiene nach der Lehrenden Kamasutram,"
4. A review of Richard Schmidt's German translation of the *Kamashastra* of Vatsyayana in *Zeitschrift für Ethnologie*, 1902, Heft 2, etc., etc.

In the lengthy preface to the French translation *Lamairesse* points out the superiority of Indian erotic art to that of the Latin poets by its loftier spirit, and greater purity and Idealism. It is throughout marked by respect for women, and its spirits is expressed in the well-known proverb: "Thou shalt not strike a woman even with a flower."

PART II.

CHAPTER XV. MASCULINE POTENCY.

The structure and functions of man's sexual organs have been described in considerable detail in my book "Male Sex Organs," so it will be un-necessary to cover the same ground in this book.

There is, however, so much of importance that has not been said with regard to masculine potency and fertility, and impotence and infertility, that this subject warrants adequate attention in a treatise dealing with man's sexual life

Potency, in the present sense of the word, is sexual vigour; fertility is the ability to procreate children. A man may possess one of these characteristics and not the other.

Fertility, depends primarily upon the presence in the semen of spermatozoa in abundant quantity. This vital fluid is so important, that it will be well to observe its principal features.

Semen, normally, is a whitish, semi-transparent fluid of a characteristic odour, and having the consistency of thin cream. It is contributed by three principal organs: the testicles, seminal vesicles and prostate.

The spermatozoa male germs are microscopic bodies, about 1/500 of an inch in length, with triangular, flattened heads and whip-like tails. While alive and healthy, they are continually in motion. Fertility depends upon the number and vitality of these tiny germs. Many millions are believed to be given out in a single act of ejaculation.

The spermatozoa are composed of a

substance rich in sodium chloride (common salt), and considering their minuteness possess remarkable vitality.

The movements of the spermatozoa may properly be observed only in fresh, pure semen. If fresh semen is diluted with water, or cooled down to a temperature of 50 degrees Fahrenheit, the movements of the spermatozoa soon cease, and their tails roll up in a spiral form. However, by the addition of concentrated solution of neutral salts, of albumen, of urea, etc. it is possible to reanimate these motionless spermatozoa, so that once more they may be observed to perform active movements.

If healthy semen, with adequate fertilizing capacity, is properly preserved from cold and light, the spermatozoa may still be observed under the microscope in active movement after a lapse of twenty-four hours.

A fresh drop of semen under the microscope has been compared to a "stirred up ant-heap," (so full of movement is it). The longer the semen remains under observation, the less active are the movements of the

spermatozoa, and outside of their natural environments gradually die.

Under the impetus of the lashings of its whip-like tail, the spermatozoon moves steadily and confidently forward finding its way through the narrowest passages on the microscopic field.

Concentrated animal secretions of an alkaline reaction promote the activity of the spermatozoa. Caustic potash and caustic soda also stimulate their movements.

On the other hand, acid secretion, such as urine, and catarrhal secretions, have an injurious influence upon this activity. Acetic acid, such as vinegar, and mineral acids in solution are also harmful to spermatozoa.

Frequent repetition of coitus diminishes the number of spermatozoa present in the semen and detracts from their motor activity.

Semen, of course, which contains no spermatozoa, or in which the spermatozoa, if present, are motionless, is absolutely lacking in fertilizing power. This is true

even though the external genitals are strongly formed, the testicles normal in size, and erection and ejaculation indicative of virility. A decisive opinion regarding the quality of a man's semen can be given only after a series of careful microscopic examinations.

CHAPTER XVI

SEmen AS STIMULANT.

While the spermatozoa are formed in the glandular tissue of the testes, the seminal fluid as finally emitted is not a purely testicular product, but is formed by mixture with the fluids poured out at or before climax by various glands which open into the urethra, and notably the prostate. This is a purely sexual gland, which in animals only becomes large and active during the breeding season, and may even be hardly distinguishable at other times. It is the prostatic fluid, according to *Furbringer*, which imparts its characteristic odour to semen. It appears, however, to be the main function of the prostatic fluid to arouse and maintain the motility of the spermatozoa; before meeting the prostatic fluid the spermatozoa are motionless; that fluid seems to furnish a thinner medium in which they for the first time gain their full vitality.

When at length the semen is ejacula-

ted, it contains various substances which may be separated from it, and possesses various qualities, some of which have only lately been investigated, while others have evidently been known to mankind from a very early period. "When held for some time in the mouth," remarked John Hunter, "it produces a warmth similar to spices, which lasts some time." Possibly this fact first suggested that semen might, when ingested, possess valuable stimulant qualities, a discovery which has been made by various savages, notably by the Australian aborigines, who, in many parts of Australia, administer a dozen of semen to dying or feeble members of the tribe. It is perhaps noteworthy that in Central Africa the testes of goat are consumed as an aphrodisiac. In eighteenth century Europe, Schurig found it necessary to discuss at considerable length the possible medical properties of human semen, giving many prescriptions which contained it.

It must be remembered that the early history of this subject is more or less inextricably commingled with folk-lore practices of magical origin, not necessarily founded on actual observation of the physiological effects of consuming the semen or

testes. Thus, according to W. H. Pearse it is the custom in Cornwall for country maids to eat the testicles of the young male lambs when they are castrated in the spring. In Burchard's Penitential (Cap. CLIV,) seven years' Penance is assigned to the woman who swallows her husband's semen to make him love her more. In the seventeenth century (as shown in William Salmon's *London Dispensatory*) semen was still considered to be good against witchcraft and also valuable as a love-philter, in which latter capacity its use still survives.

Aphrodisiacs.

The belief, perhaps founded in experience, that semen possesses medical and stimulant virtues was doubtless fortified by the ancient opinion that the spinal cord is the source of this fluid. This was not only held by the highest medical authorities in Greece, but also in India and Persia.

The semen is thus a natural stimulant a physiological aphrodisiac, the type of a class of drugs which have been known and cultivated in all parts of the world from time immemorial. It would be vain

to attempt to enumerate all the foods and medicaments to which has been ascribed an influence in heightening the sexual impulse. A large number of them certainly have no such effect at all, but have obtained this credit either on some magical ground or from a mistaken association. Thus the potato, when first introduced from America, had the reputation of being a powerful aphrodisiac, and the Elizabethan dramatists contain many references to this supposed virtue. As we know, potatoes, even when taken in the largest doses, have not the slightest aphrodisiac effect, and the Irish peasantry, whose diet consists very largely of potatoes, are even regarded as possessing an unusually small measure of sexual feeling. It is probable that the mistake arose from the fact that potatoes were originally a luxury, and luxuries frequently tend to be regarded as aphrodisiacs; since they are consumed under circumstance which tend to arouse the sexual desire. It is possible also that, as has been plausibly suggested, the misunderstanding may have been due to sailors—the first to be familiar with the potato—who attributed to this particular element of their diet ashore the generally stimulating qualities of their life in port.

Many other vegetables have a similar reputation, which they still retain. Thus onions are regarded as aphrodisiacal, and were so regarded by the Greeks, as we learn from Aristophanes. It is noteworthy that *Marro*, a reliable observer, has found that in Italy, both in prisons and asylums, lascivious people are fond of onions.

In some countries, and especially in Belgium, celery is popularly looked upon as a sexual stimulant. Various condiments, again, have the same reputation, perhaps because they are hot and because sexual desire is regarded, rightly enough, as a kind of heat.

Fish skate, for instance, and notably oysters and other shellfish—are very widely regarded as aphrodisiacs, and *Kisch* attributes this property to caviar. It is probable that all these and other foods which have obtained this reputation, is so far as they have any action whatever on the sexual appetite, only possess it by virtue of their generally nutritious and stimulating qualities, and not by the presence of any special principle having a selective action on the sexual sphere.

A nutritious food; however, which is at the same time easily digestible, and thus requiring less expenditure of energy for its absorption, may well exert a specially rapid and conspicuous stimulant effect. But it is not possible to draw a line, and, as *Aquinas* long since said, if we wish to maintain ourselves in a state of purity we shall fear even an immoderate use of bread and water.

Drugs

More definitely aphrodisiacal effects are produced by drugs. The aphrodisiac with the widest popular reputation is cantharides, but its sexually exciting effects are nearly an accidental result of its action in causing inflammation of the genito-urinary passage, and it is both an uncertain and a dangerous result, except in skillful hands and when administered in small doses.

Nux vomica (with its alkaloid strychnia), by virtue of its special action on the spinal cord, has a notably pronounced effect in heightening the irritability of the spinal ejaculatory center, though it by no means necessarily exerts any strengthening influence.

Alcohol exerts a sexually exciting effect, but in a different manner; it produces little stimulation of the cord and, indeed, even paralyzes the lumbar sexual center in large doses, but it has an influence on the skin, and also on the cerebral centers, tending to arouse desire and to diminish inhibition. In this latter way, as Adler remarks, it may, in small doses, under some circumstances, be beneficial in men with an excessive nervousness or dread of coitus, and women, in whom orgasm has been difficult to reach, have frequently found this facilitated by some previous indulgence in alcohol. The aphrodisiac effect of alcohol seems specially marked on women. But against the use of alcohol as an aphrodisiac it must be remembered that it is far from being a tonic to detumescene, at all events in men, and that there is much evidence tending to show that not only chronic alcoholism, but even procreation during intoxication is perilous to the offspring. It is obvious that those who wish, for any reason to cultivate a strict chastity of thought and feeling would do well to avoid alcohol altogether, or only in its lightest forms and in moderation. The aphrodisiacal effects of wine have long been known; Ovid refers to

them (e.g., *Ars Am.*, Bk. III, 765). Clement of Alexandria, who was something of a man of science as well as a Christian moralist, points out the influence of wine in producing lasciviousness and sexual precocity.

Alcohol, as Chaucer pointed out, comes to the aid of the man, who is unscrupulous in his efforts to overcome a woman, and this not merely by virtue of its aphrodisical effects, and the apparently special influence which it seems to exert on women, but also because it lulls the mental and emotional characteristics which are the guardians of personality. A man of experience who has questioned on this point a number of prostitutes he has known, writes: "Their accounts of the first fall were nearly always the same. They got to know a 'gentleman', and on one occasion they drank too much; before they quite realized what was happening they were no longer virgins."

The action of *opium* in small doses is also to some extent aphrodisiacal; it slightly stimulates both the brain and the spinal cord, and has sensory effects on the skin like alcohol; these effects are favoured by the state of agreeable dreaminess it produces. In the seventeenth century *Venette* strongly

recommended small doses of opium, then little known, for this purpose; he had himself, he says in illness experienced its joys, "a shadow of those of heaven." In India opium has long been a not uncommon aphrodisiac; it is specially used to diminish local sensibility, delaying the orgasm and thus prolonging the sexual act. Like alcohol, opium seems to have a marked aphrodisiacal effect on women. The case is recorded of a mentally deranged girl, with no nymphomania who on taking small doses of opium at once showed signs of nymphomania, following men about, etc. (*American Journal Obstetrics*) It may well be believed that opium acts beneficially in men when the ejaculatory centers are weak but irritable; but its actions are too widespread over the organism to make it in any degree a valuable aphrodisiac.

Various other drugs have more or less reputation as aphrodisiacs; thus *bromide of gold*, a nervous and glandular stimulant, is said to have as one of its effects a heightening of sexual feeling. *Yohimbin*, an alkaloid derived from the West African Yohimbe tree, has obtained considerable repute during recent years in the treatment of impotence; in some cases it has produced good results,

apparently by increasing the blood supply to the sexual organs, but has not been successful in all cases or in all hands.

Exercise and Massage.

All exercise, often even walking, may be a sexual stimulant, and it is scarcely necessary to add that powerful stimulation of the skin in the sexual sphere by vacuum message, is often a more effective aphrodisiac than any drug, whether the irritation is purely mechanical or mechano-chemical.* Among the Malayas (with whom both men and women often use a variety of plants as aphrodisiacs, according to *Vaughan Stevens*) Breitenstem states that both massage and gymnastics are used to increase sexual powers.

The local application of electricity with a medical coil or with a violet Rays apparatus is one of the most powerful of aphrodisiacs both in men and women.

Anaphrodisiacs.

Among anaphrodisiacs, or sexual seda-

*See 'Lost Manhood Regained without Drugs supplied free on request by Steno House Agency Amritsar.'

tives, bromide of potassium, by virtue of its antidotal relationship to strychnia, is one of the drugs whose action is most definite, though, while it dulls sexual desire, it also dulls all the nervous and cerebral activities.

Camphor has an ancient reputation as an anaphrodisiac, and its use in this respect was known to the Arabs (as may be seen by a reference to it in the *Perfumed Garden*) that, *Camphor Hyrtl* mentions, was considered a sexual sedative by the monks of old. Recently heroin in large doses has been found to have a useful effect in this direction.

CHAPTER XVII

VITALITY OF SPERMATOZOA.

It is difficult to determine accurately how long spermatozoa can continue to live in the interior of the uterus or fallopian tubes. This question is of real importance, not only from the standpoint of conception, but also with regard to the occurrence of menstruation. Dr. Percy has published a case in which, eight and a half days after the last coitus, he saw living spermatozoa emerge from the mouth of the uterus.

Dr. Sims gives the weight of his opinion that spermatozoa can never survive longer than twelve hours in the vaginal mucus, but states that in the mucus of the cervical canal (neck of the womb), they can live much longer. If microscopic examination of the cervical mucus is made from thirty-six to forty hours after coitus, living and dead spermatozoa are commonly found in about equal numbers. Many of them will survive their removal from the cervix for as long as six hours.

Some of the conditions which are liable to render a man incapable of producing fertile semen are of special interest in this connection. The congenital absence of both testicles is very rare. The congenital absence of one testicle, however, is not so rare, and this condition is sometimes accompanied by the absence of the epididymis, vas deferens, and seminal vesicle of the same side. In a case of this kind, procreative powers depend upon the proper development of his single testicle, and its functional capacity can only be determined by a careful microscopic examination of the semen.

The condition non-descent of one or both testicles—is to be found more often than the absence of the testicle. The undescended testis is usually imperfectly developed, and in the very great majority of cases the fluid ejaculated from this testis contains no spermatozoa.

Atrophy of the testicle, with notable diminution in the size of the gland, is a further cause of the lack of fertilizing semen. This condition is rarely congenital. It is nearly always acquired, usually as a result of inflammatory conditions affecting the testicle or the epididymis.

Among various other causes that may lead to masculine sterility, are constitutional disorders, especially long-lasting severe and exhausting diseases, such as diphtheria, diabetes, or chronic alcoholism; degenerative changes resulting from sexual excesses; consequences of the pressure of a hernia, a tubercular, cancerous or other morbid growth.

Certain drugs such as salicylic acid, mercury, arsenic and morphine also have an unfavourable influence both on the quality of the testicular secretion and on the potency of the individual.

Von Gyurkorechky reports that in Bosnia a plant known locally as "neven" is used by the peasants for the temporary suppression of sexual potency. Wives give it to their husbands when the latter are about to leave them and go on a journey, and sprinkle the leaves of the herb on the underclothing.

Azoospermia—as the absence of spermatozoa in the semen is called—can only be determined by microscopic examination. This condition, therefore, is one which may long remain undetected because the semen

may be normal in quantity and the man possess vigorous sexual strength. *Azoospermia* may be either permanent or transitory. Most cases of sterility are undoubtedly due to this condition rather than to impotence or lack of sexual vigour.

Fortunately less common than *azoospermia* is *aspermatism*, a state in which the man is unable to ejaculate any semen at all. This condition may be either congenital or acquired. It may be permanent or transitory—if the latter, lasting usually a few weeks or months.

Cases of this kind are due to organic changes in the testicles, diseases of the prostate, processes resulting from gonorrhreal infection, or nervous disturbances involving the loss of irritability in the reflex center for ejaculation.

Aspermatism in the narrower sense of the term—that is, in which there is a total suspension of the activity of all the three glands which combine to secrete the semen, namely, the testicle, the prostate and the seminal vesicles, is, according to Furbringer, probably non-existent. From this theory, the fact underlying aspermatism would

appear to be the failure to ejaculate the semen, rather than the incapacity to secrete the fluid.

Impotence Resulting From Continence.

Impotence has also been attributed to long continued sexual abstinence, although this is still a controversial question. Furringer can not present any certain cases. Virey maintains that in "complete and continuous abstinence from intercourse" the male organs which prepare the semen—the testicles, seminal vesicles and prostate—and also the penis, become smaller, "unsightly, wrinkled and inactive."

Galen described a similar condition resulting in the case of the athletes of the Roman Empire, men who lived a life of strict continence.

We find so in the case of *Nangi Sadhus* (naked faqirs) in India

The duration of man's sexual powers is quite variable, depending upon the constitution of the individual and the life he has led. In many instances virility has remained until extreme old age. In other

cases there is an early decline after the peak of maturity is reached.

Von Gyurkovechky has set the first evidence of decline in the sexual powers at about the fortieth year, and believes that normally these powers are exhausted at about sixty-five. There are so many exceptions, however, that this observation of a recognized authority has little practical value. Complete potency, that is, with respect to desire, erection and ejaculation, has been found in men of seventy and eighty years and over. There is also very conclusive evidence of men of ninety years and upward who have procreated children. An authentic case of spermatozoa in the testicles of a man ninety-five years of age is recorded by the English physician, Dr. Casper.

The Principal causes of male sterility may be summed up as follows :

Absolute and Irremediable Sterility.

1. Diseases of the central nervous system, and certain constitutional diseases.
2. Congenital or acquired absence of both testicles.
3. Atrophy of the testicles.

4. Complete azoospermia (absence of spermatozoa in semen).
5. Complete aspermatism (absence of, or inability to ejaculate, semen).
6. Old age impotence.

Relative and Transient Sterility

1. Developmental defects of the penis, and acquired deformities of that organ.
2. Stricture of the urethra.
3. Deficiency of spermatozoa in the semen.)
4. Nervous impotence.
5. Gonorrhreal or syphilitic infections.

That gonorrhea in the male has a poisonous influence upon the fertilizing quality of the semen, and therefore is an important factor in masculine sterility, is now an established fact.

Gosselin, as early as 1853, was the first to point out the serious consequences to

man's future generative powers which are entailed by an attack of gonorrhea, followed by epididymitis. He maintained that the inflammation might lead to obliteration of the spermatic channels whereby the secretion of the testicles is prevented from mixing with the secretions of the prostate, Cowper's glands, and the seminal vesicles. Hence the ejaculated semen would be lacking in its principal normal constituent —the spermatozoa.

CHAPTER XVIII.

DIFFERENT CHARACTERISTICS IN MEN AND WOMEN.

What are the principal differences in the sexual characteristics of man and woman?

There is no more involved phase of the whole sexual problem than the study of the sexual characters. The phenomena of sexual differences must have attracted attention ever since man began to observe and think about the fundamental questions of life. At the present time we are not only interested in these phenomena, but even more so in the causative factors behind the phenomena.

The human sexual system is so complicated and variable that it may be said that no man is a hundred per cent masculine, and no woman a hundred per cent feminine. There always remains a certain remnant of the bi-sexual character.

The sex cannot be recognised, for instance, in a human embryo under five weeks. From the fifth week of embryonic life certain processes commence which toward the end of the fifth month have transformed the earlier rudimentary genitals—at first alike in both sexes—into the definite sexual character of the individual.

The most feminine type of woman has a growth of colourless hair, in the place corresponding to the male beard.

Haeckel has used the term "gono-chorism" to indicate the differentiation of the sexes. Different classes and groups of creatures are characterized by different of *gonochroism*. Various kinds of plants and animals may be distinguished by the extent to which the characters of one sex are rudimentary in the other.

Abnormalities More Common Among Males.

The more pronounced sexual characteristics of men and women are so often referred to that it will be un-necessary to dwell at length upon them here. Suffice to say that we recognize among man's principal physical sexual characteristics, in

comparison with woman's, the following: Growth of a beard typical structure and proportions of the body, more rugged form and features, relatively larger frame, with wider shoulders and narrower pelvis, larger hands and feet. Man's bony prominences are generally more conspicuous and his muscles more clearly defined.

There is the deeper voice, the larger skull and brain weight—in conformity with the large physical frame generally.

Woman seems to be more in tune with nature. Nietzsche (referring to Plato's views of woman), has recognized this trait in these words : "Woman is more closely related to nature than is man.....In her being lies the healing strength; the beneficial rest which restores spent energeries."

SEX AND THE SENSE

Sense of smell.

The close relations which obtain between the sexual life and the sense of smell leads to the supposition that the sexual and the olfactory spheres are in close proximity with one another.

Sexual differences in keenness of smell

have long been under scientific observation. Through-out nature, the sense of smell plays an important role in the sexual life of animals, and in the human race it is not by any means negligible. The extent to which cologne and scented powders are used will give some intimation of the present status of the sense of smell in the sexual life of human beings.

While there is a lack of unanimity of opinion upon the subject, *it is generally agreed as a result of a careful tests that the man's sense of smell on the average is more acute than that of woman*. There are exceptions, of course, and among hysterical young women there is often an excessive keenness of this sense.

Drs. E. H. S. Baily and E. L. Nichols, American University Professors, attempted to measure accurately the sexual differences with respect to smell. They stated in their conclusion: "Our average shows that the sense of smell is much more delicate in the case of male than female observers."

Dr. Ottolenghi, of Turin University, made a series of observations on thirty normal men and twenty normal women of the lower and middle classes; and at the

same time he experimented on 80 criminals of both sexes. He found that acuteness of the sense of smell was slightly less in women than in men.

Sense of Touch.

There seems no doubt that woman's sense of touch is more acute than man's. *Ottolenghi* and *Di Mattei* in Italy, *Den* in Russia, *Stern* in Germany, *Galton* in England, *Helen Thompson* in America, all found from extensive tests that the touch sensibility of woman is superior that of man. *Lombroso*, alone of the important experimenters, dissented, maintaining that women have a less acute sensibility than men. But even he found this sense was highly developed in young girls between the ages of six and twelve.

Marro's observations on the sensibility of the tip of the index finger, between the ages of ten and twenty, showed that before fourteen the girls were more sensitive, whereas, after fourteen, the boys evidenced keener sensibility.

The extremely high degree of tactile sensibility of blind people is the best evidence

ce of how this sense may be cultivated. Of course, in this instance, there is also the factor of compensation. Increased tactile perception is a compensation for the loss of sight.

Sense of taste.

Professors *Bailey* and *Nichols* seem to have been the first to accurately measure the sense of taste, as they did the sense of smell. Contrary to the general notion, their observations were that the sense of taste is more delicate in woman than in man. This is true of all substances excepting salt.

The superior sense of taste of women was not attributed to any factors of education or cultivation of this sense, as men with great experience in handling drugs were surpassed by women without any such training, even detecting extremely weak solution of common substances such as quinine, acids, alkalis, sugar.

A most interesting illustration of the variability of the sense of taste among persons of the same sex, but of different environmental circumstances, is given by *Dr Pauline Tarnowsky*. Her investigations in respect to the senses of normal women, criminal women and prostitutes in Russia

showed that women who live in towns have keener senses than women who live in the country.

Helen Thompson, of Chicago, have found that women perceive taste more, quickly than men.

Sight.

A comparison of the disturbances of sight between men and women, based on sex, is on the surface apt to be misleading unless various other factors are taken into consideration. Men, for instance, are more exposed to the hazards of eye-injury in industry.

Considering minor defects of vision, however, it seems that women are the greater sufferers. *Dr. R. Brudenell Carter*, whose analysis covers 10,000 cases of both sexes, found a preponderance of eye defects in the female sex.

Dr. West who examined nearly fourteen hundred boys and girls in the public schools of Worcester, found the percentage of defective eyes distinctly greater among girls, the difference being over ten per cent. Among boys, however the defects seemed to be more serious in a large number of cases.

Dr. F. Warner, an English specialist, from his observation of 60,000 school children also found that serious eye defects are more common in boys.

Havelock Ellis is of opinion that in most, if not all, civilized countries women are more liable to slight disturbances of eye-sight, due to defective accommodation, which are peculiarly associated with civilization. Men, on the other hand, are more liable to serious eye defects.

Colour-blindness

Colour-blindness, has a much more marked sexual bias than ordinary impaired vision and optical disturbances. Colour-blindness is not the result of a disease, nor is it associated with diseased conditions. It is a defect comparable to the congenital abnormalities that are more common in males all over the world. Its hereditary character is well recognized. *Dr Pliny Earle*, we are told, had out of 32 male and 29 female relatives, 20 who were colour-blind. Of these only two were female.

A Committee of Colour blindness found that colour-blindness was nearly always much slighter in females than in males.

As has been stated, colour-blindness is an hereditary character. While there is still a great deal to be learned regarding its nature, some of its hereditary peculiarities have been noted. It has been observed that a colour-blind man often will not have colour-blind children; nor will the children of his sons be colour-blind but the sons of his daughters will usually be colour-blind.

CHAPTER XIX.

NERVOUS DISORDERS.

Nervous disorders are the bane of modern civilization. This statement has been made many times before, but so true is it that it will bear repetition.

A sound brain and nervous system rarely suffer from intellectual overwork, unless the work be distasteful or performed under objectionable conditions.

A healthy adult brain is capable of doing a great deal more work than is ordinarily expected of it. There are few brains that are worked to their maximum, and nervous disabilities are rarely caused by regular sustained application in itself. Nervous disorders, however, are often produced by doing work that is uninteresting or distasteful.

In considering the factors that lead to mental fatigue and nervous disorders, there is always one thing to bear in mind.

and that is there must be mental and nervous relaxation. Physical relaxations is secured through sleep, but mental and nervous relaxation are only in part obtained in this way. There is further needed a form of activity, both mental and physical, that is quite removed from the daily routine. This is the fundamental condition of recreation—a term which is more expressive in its original form: *re-creation*.

Intellectual work in itself is a negligible cause of nervous exhaustion. It is almost inevitably the worry and anxiety incidental to many forms of intellectual pursuit, or neglect of the physical organism, of which the intellectual worker is often guilty, that undermines the health, saps the strength and leads to exhaustion.

The man who carries on his work free from the shadow of worry, anxiety and other distressing emotions, rarely becomes a victim of nervous exhaustion.

It has often been noted that the chief sufferers from nervous exhaustion are people who encounter some unsurmountable obstacle. In other words, people as a

rule do not become nervous wrecks while they are succeeding—when they are full of triumphant enthusiasm and are unhampered by anxiety and worry.

Sexual Factors in Nervous Crises.

In setting forth the above remarks about nervous disorders, nothing was said of sexual factors which are so often (perhaps always) present in nervous crises.

A nervous breakdown may be hastened or even caused primarily by utterly suppressing the sexual element of one's nature, while pursuing a highly geared course of intellectual activity.

There is no mistaking the fact that a normal sex life for the average adult offers a means of regularly relieving the nervous tension and maintaining mental and physical health that is obtainable in no other way.

It is impossible to estimate the extent of the nervous afflictions that are due to basic sex causes.

Freud mentions the sexual determinants

of nervous afflictions in men, formulating them in the following groups:—

1. Fear of the intentional abstainers. This is frequently combined with symptoms of defence (hysteria). A number of hereditarily burdened eccentrics, belong to this category.

2 Fear in men with frustrated excitement (during the engagement period, for instance). These person out of fear for the consequences of sexual relations satisfy themselves with fondling or looking at the women. This group furnish the purest cases of the neurosis.

3. Fear in men who practise *coitus interruptus* (incomplete sexual relations). We understand how *coitus interruptus* injures the woman if it is practised regardless of the woman's gratification. It may become injurious to the man if in order to bring about the gratification in the woman he voluntarily controls the coitus when he does not know the proper methods of delaying the ejaculation. In this manner we can understand why it is that in couples who practise *coitus interruptus* it is usually

only one of them who becomes afflicted.

4. Men in fear when they undergo the physiological changes incident to middle age. There are men who merge into nervous afflictions at the time when their potency diminishes and their desire increases.

Finally, *Freud* adds two more cases as applicable to both sexes:

5. Neurasthenics often merge into anxiety neurosis in consequences of masturbation as soon as they refrain from this manner of sexual gratification. These persons have specially made themselves unfit to bear abstinence.

6. The last of the determinants to be mentioned seems, in the first place, really not to be of a real sexual nature. Anxiety neurosis originates in both sexes through exhaustive undertakings combined with worry, sleepless nights, sometimes from nursing the sick, for instance, and even after serious illness.

In this connection, *Dr. Edward J. Kempf* advances the following biological principles

as absolute rules of the game which the individual is predestined to play in his struggle to develop virility.

(a) Use of organs and their functions is necessary to prevent the atrophy of disuse and their impotence; and regulation of use is necessary to avoid eccentric development and social inferiority.

(b) Social opportunity for use of functions and organs must therefore either exist or be created for the individual by the members of the group and the individual himself.

(c) Fear, if not compensated for, tends to prevent the use of those functions and affections which entail responsibilities that the individual dreads.

(d) Autonomic cravings that can not be gratified cause uncomfortable visceral and postural tensions (neurosis) which tend to force the individual, in order to obtain relief, to strive to secure gratification. He usually becomes forced to repress the craving if the taboos and conventions of society are severely critical of it, or if his

restraining obligations are impassable.

(e) The conventions of society are, essentially, designed by social groups to control the affective cravings of the individual. The individual must suffer if the autonomic cravings have been conditioned through experiences to need that which happens to be tabooed by his associates, whose esteem he wishes to retain.

(f) When his cravings are uncontrollable and intolerable, a psychosis (insanity) develops to give relief.

Thus the demented individual of this type is the victim of autonomic cravings which have destroyed his interest in society by overcoming and distorting the effective needs for social esteem.

The biological principles set forth above are predicated upon the proposition that the individual normally strives, consciously or unconsciously, for adjustment in his social environment—that is, he seeks on the one hand the esteem of his fellow men and thus subscribes with more or less grace to the conventions of the social

group; and on the other hand, he seeks to exercise his autonomic cravings in a socially acceptable manner.

This "socially acceptable manner" is a very elastic term, and in different social environments is variously interpreted, allowing considerable personal freedom in some, and in others is too repressive for the better interests of the individual as a biological organism. It is from such predicaments that many transparent hypocrasies and now obsolete social conventions have had their origin.

Insanity

There is a great amount of statistical data on the comparative liability of males and females to insanity, and the opinion of the best authority is that in the past, males have been more liable to insanity than females. From Aretæus, a Greek physician of the first century, to many prominent contemporary investigators, the weight of the evidence favours this statement. Dr. Jarvis came to this conclusion many years ago after examining the statistics of asylums in America, Great Britain, Ireland, France and Belgium. It is true that there

have been contrary opinions of some weight on this question, namely by *Esquirol*, the famous French authority, as well as *Georget*, *Haslam* and others.

Parchappe; however, put the subject upon a more accurate basis than *Esquirol* and his colleagues had done, when he pointed out that in order to form an accurate estimate of the sexual incidence of insanity, the actual number of admissions to asylums must be considered rather than the number of inmates at a certain time. The latter course is an unreliable one upon which to base conclusions, for the reasons that the figures do not give any idea of varying rates of mortality and recovery in the two sexes.

Thurnam, in his decisive investigation, showed that the probability of recovery from insanity is greater in women than in men, the recoveries of women exceeding those of men by margins ranging from 4 to 28 per cent. He also showed that there is a still greater difference in the rate of mortality, that of men ranging from 50 to nearly 90 per cent greater than women. In 24 asylums, out of 32, which included a total of 71,800 admissions *Thurnam* found a decided excess

of men among the admissions. The average excess was 13.7 per cent. In the London asylums, however, there was no such excess of men in the admissions.

The same authority also observed that a larger proportion of women became insane relatively to men among the poorer classes than among those in better circumstances. He concluded that "in nearly all points of view women have an advantage over men in reference to insanity; for not only do they appear to be less liable than men to mental derangement, but when the subjects of it, the probability of their recovery is on the whole greater, and that of death considerable less. On the other hand, the probability of a relapse, or of a recurrence of the disorder, is somewhat greater in women than in men."

Marro made extensive investigations at the Turin Asylum, and paid special attention to cases at which the age was definitely known when the first appearance of insanity manifested itself. He found, of course, that before puberty there is very little insanity.

From puberty onward, there is a rapid

rise in the incidence of mental affliction, occurring earlier in girls.

During mature life, men are more liable to insanity, but at the period of the change of life in women, the latter again show a higher rate. In old age, there is little difference in the liability between the sexes.

While alcoholic excess, followed by bodily disease and pecuniary troubles, is attributed as the principal cause for insanity in men ; in women the important causative factors are love, pecuniary troubles, domestic misfortunes, religion and jealousy.

With respect to alcoholism as an important causative factor in insanity, Ellis remarks that inebriety, as is now beginning to be recognized, is something more than a mere taste for drink. It is in a large number of cases the sign of a deep-rooted disorder of the nervous centres. In other words, people who indulge excessively in alcoholic drinks or who crave narcotic stimulation, are largely victims of a defective nervous organization. And when they are denied access to alcoholic concoctions, they

inevitably tend to find a substitute—often of a more destructive nature.

CHAPTER XX.

MAN'S "CHANGE OF LIFE"

Dr. Bernard Hollander, the prominent English neurologist remarked that "Nervous symptoms are also common when men approach middle age and, like women, undergo the 'change of life'".

There is no question but that, between the ages, approximately, of forty-five and fifty-five, man enters another epoch of life, and that every side of his personality reflects in some degree the change that takes place.

In the majority of cases, these changes occur so gradually that they are hardly perceptible. Nevertheless, there are profound constitutional changes taking place, which react both on mind and body.

With reference to this, *Dr. Hollander* states: "One of the chief constitutional symptoms is a tired condition, often implying

an instinctive feeling that work, exertion, and effort are not always entirely worth the doing. Physiologically and Psychologically, energizing by itself is no longer felt to be so necessary. The tired feeling often leads to a lowering in the desires and ideals. Pleasures that cost little and imply small exertion are preferred to pleasures of the higher sort that need some strenuousness to attain them. Bad habits begin to show their cumulative effects, and the recovery after indiscretions is less certain and slower. There is a slackening of the intellectual powers with inability to concentrate the attention and diminished energy for work. The intellectual processes are both retarded and more difficult. There is no longer the same initiative and inspiration and former concentration. In intellectual workers the imaginative power is diminished, hence it is difficult for them to originate new work. In consequence, they become dissatisfied with their occupation and lose self-confidence."

These and other characteristics described, it will be understood, are not symptoms of senility, but of man's "change of life" It might be inferred from Dr. Hollander's statement that these symptoms are the in-

evitable consequences of that stage of life.

Under these conditions, it is only natural that the average man at this period, when there is the beginning of a decline in his constitutional vigour, should rapidly lose what capacity he has had for tasting the fruits of an intellectual life.

The mind in these stagnating circumstances might be compared to the muscles of the body that have become weak and flabby through lack of exercise. The mental processes have long since lost their capacity for functioning except in the most circumscribed orbit, and even here the mental powers soon feel the blighting shadows creeping over them.

Period of Sexual Decline.

There is normally a decline in sexual potency and desire at the male climacterium, although by no means is it to be inferred that the powers of sex are seriously disturbed at this period. They should last for many years longer, but there is not the same sexual robustness that prevailed at the hightide of masculine vigour. This is

natural, and is based on solid biological grounds. In the realm of nature generally, the male by this time has exercised his biological function as a progenitor of his kind and has made his contribution to the continuance of the race.

However, it is not usual for a man to become worried over her diminished potency. It sometimes happens, too, that concomitant with the diminishing of the sexual powers, there is an increase in desire which so often results in a neurosis.

As the normal reproductive period of life has been passed, the climacterium for both sexes may be considered the stage of readaptation of the bodily machinery to a more modified functional activity.

The physical activities from this time on, should be modified to conform to these changed constitutional conditions. This is by no means an argument for an inactive life, but it is simply an admonition to avoid extremes.

It cannot be emphasized too strongly that variety in mental occupation, and an

active interest in many things, do more than anything else to keep the mind clear and wards off the worry so often associated with the *change of life*.

For the treatment of physical and disturbances accompanying the male climacterium, Dr. Hollander advocates the treatment of the nervous system. He maintains that striking success is attained by this means, and the most cases recover former health and energy in a short time. This result is brought about by strengthening the nerve centers and not by local stimulation. Electricity administered by a thoroughly competent specialist in this field has been highly beneficial in affecting a general tonic in conditions of ability and exhaustion. It tends to regenerate the nerve-force, increases vitality and strengthens the resistance against disease.

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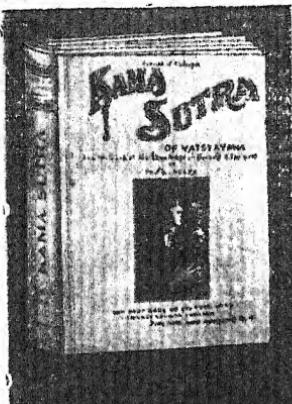


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